

Frontispiece to II Vol.



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THE
PRAISE OF HELL:

OR, A

VIEW of the Infernal Regions.

C O N T A I N I N G

Some Account of the Advantages of that PLACE,

With respect to its

ANTIQUITY, SITUATION, and STABILITY.

Together with a

Description of its INHABITANTS; their Dresses,
Manners, Amusements, and Employments.

To which is added

A Detail of the Laws, Government, and Constitution
of HELL.

Adorned with CUTS; and Illustrated with NOTES,
Critical and Historical.

V O L. II.

Translated from the FRENCH.

*Infernas accede domos; & AVERNA per alta
Congressus pete nate, meos.* VIRGIL.

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THE
PRAISE
OF
HELL.

PART THE SECOND.

CHAP. I.

Men born for the delights of society.

—Those of Hell extremely numerous and entertaining.

HOW agreeable, how charming, how delightful soever any place may seem in itself, there is no doubt but that a residence in it will become, first insipid, presently after tiresome,

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and

and at length intirely insupportable, unless its beauties are continually kept up and improved by the pleasures of variety and the delights of good company. Man, born for society, and by nature framed for converse, cannot live in solitude like the lion, the bear, or the tyger: for which reason, from the first hour that the human race began to multiply upon the earth, they thought of building towns; where they assembled, lived in a mutual intercourse with one another, made laws, and bound themselves to the observance of them: these towns in course of time increasing, they likewise established amongst them a commerce, which, being for their general advantage, united them more strictly with each other, and formed, by such their union, all together, provinces, states, kingdoms, and empires, which flourished to the height of human glory, and which have been from age to age succeeded by those we see at present in the world.

Now,

Now, amongst all these states, these towns and provinces, in which of them has a residence been ever the most earnestly sought for, and the most universally preferred?—Present and past experience will tell you the largest—And why? because, being the most populous, the living there is much more easy and agreeable; because company being more numerous there, it is evident there must be a greater number of persons of genius and merit; because abundance generally reigning there, the indulgence of every pleasure is much more frequent, more delicate and lively. The appetites are better gratified, the arts and sciences better rewarded, and consequently better cultivated, and manners more refined: the women more amiable and sprightly, the men more polite and gentle, the girls more complaisant and desirable, the youths more spirited and enterprising. In short, the larger any city is, the more agreeable it must be, and the more will it

ever be frequented by persons of real taste. Whence is it else that we daily see in London, Paris, Vienna, Madrid, Amsterdam, Stockholm, Copenhagen, and even at Peterburgh, such an innumerable multitude of people of every nation, age, and sex flocking continually backwards and forwards? or what else indeed is it that renders those cities so very agreeable?

But how great soever the concourse to these places may be, can it deserve to stand in any degree of comparison with the immense crouds of beings which are continually coming and going in the infernal regions? These, to which ever side you cast your eyes, or wheresoever you may guide your steps, to right or left, before, behind, above, below, you can meet nothing else but flocks of lads, of lasses, of husbands, wives, gallants, and mistresses of every rank, and sent from every nation of the universe (a). Persians, Ethiopians, Chinese, Indians, Turks, Tartars and Muscovites;

vites; English, French, Italians, Spaniards, Dutch, Portuguese, and Germans; Europeans, Africans, Asiatics, and Americans, all croud to this grand rendezvous, where you have not only the pleasure of seeing them, but you may also have the satisfaction of conversing, forming acquaintance, and even, if you think proper, of entering into the closer connexions of intimacy and friendship with them.

NOTE.

(a) *Circumstant animæ dextrâ lævâque frequentes,
Matres, atque viri, defunctaque corpora vitâ
Magnanimûm heroum, pueri, innuptæq; puellæ.*
VIRG. Æn. lib. 6.

— — — — — on either hand.

Rank behind rank the eager warriors stand.
Men, matrons, boys and virgins in the throng,
With mighty kings and heroes march'd along.

PITT.

C H A P. II.

A perfect equality of companionship maintained in Hell, even with those who on earth preserved the highest distinctions of greatness.

IN this delightful habitation you may, without ceremony, or the intervention of unnecessary compliments, address the heroes and heroines, as well of the more distant, as of the more modern times. Nor is the least reserve required in the approaching of princes or princesses, of kings or queens, of emperors or empresses, of sultans or sultanas. Divested here of all that ridiculous haughtiness which rendered them inaccessible, nay indeed almost invisible to their subjects upon earth; deserted by that croud of idle courtiers, who with the utmost care debarred from their approach all those who could have need of their assistance; despoiled, in short, of all that empty pomp

pomp which made them here be looked upon as Gods, you may in HELL observe them in their turn paying their court to LUCIEFR with all the falshood, flattery, and fervility, which, in their life-times, was so amply lavished on themselves. There you have the satisfaction of contemplating them at your ease, conversing freely with them, and even living on the most equal footing companions can do with them.

The same freedom of intercourse, the same familiarity of conversation is also to be had there with those celebrated founders of the ancient empires of the world, whom mankind have had the stupidity to deify and worship since their deaths. There may you see and speak to a NIMROD (a) and a NINUS (b), a BELUS (c) and an ALEXANDER (d), a ROMULUS (e) and a JULIUS (f), an AUGUSTUS (g), an OTTOMAN (h) and a second MAHOMET (i), and many others, who have been for ages past, and still continue to be, the admiration of mankind (k.)

NOTES.

(a) Nimrod was the grandson of Noah, and according to the Scripture, a very strong and robust man, and the first who began to usurp a sovereign authority over his fellow-creatures; an example which has however had but too many followers. Under his direction the tower of Babel was built in the year 2233 before Christ. He built many cities, and reigned at Babylon in the land of Sinaar, which from him was also called the Land of Nimrod.

(b) The founder of the first Assyrian monarchy. He was the son and successor of Belus; to whom he erected a temple in Babylon, and caused him to be worshipped as a God: after that, he enlarged the city of Nineveh, overcame Zoroaster, subdued almost all Asia, and died after a reign of fifty-two years.

(c) King of Assyria, and father of Ninus.—After conquering the Arabs, and driving them out of Babylon (having taken possession of the throne) he fixed his residence in that city.

(d) Alexander the Great; the third of that name: he was son of Philip king of Macedon and Olympia, although the flatterers of his own time pretended to imagine Jove himself was his father. He was born 356 years before Christ, on the very night when the famous temple of Diana at Ephesus was set on fire and reduced to ashes by Erostrates; on which occasion the magi declared there was that night

night a torch lighted, which should one day consume all the East. Alexander justified the prediction in the end, by the bloody wars and extensive conquests which his ambition led him to make in that part of the world, where he carried every thing before him; and by the success of his arms destroyed the Persian empire, and transferred the reins of universal power into the hands of the Greeks. He did not however himself long enjoy the fruit of his conquests, being poisoned at thirty-two years of age, by Antipater one of his officers.

(e) Founder and first king of Rome, where he reigned for thirty-seven or thirty-eight years, and was at last assassinated by the senators he had himself created, and who began to be apprehensive of his despotism, and of the abuse he made of his authority. In order to conceal this murder, they cut his body into small pieces, of which every man carried away one under his robe; after which they gave it out that he had been taken up into heaven, and admitted to the rank of a deity: the populace, who are ever ready to give credit to any tale that is imposed upon them, believed it, and paid him adoration in a temple which they built to his honour on the Mons Quirinalis.

(f) Caius Julius Cæsar was undoubtedly one of the greatest men that ever lived in antient Rome, had he not been intoxicated with a most unlimited ambition; to which he sacrificed every thing, not excepting his country itself, which he aimed at bringing into an intire subjection to him. After having destroyed every thing which opposed his
ambitious

ambitious views, he fell himself a victim to them, being assassinated in full senate with twenty-three wounds given him by as many of the principal men of Rome. He was also placed among the deities after his death, and temples were built to his memory.

(g) He was nephew to the foregoing hero; and succeeded his uncle, who had adopted and made him his heir. He was the second tyrant of Rome, with the title of emperor, and made it one dreadful scene of blood and slaughter during the course of his Triumvirate with Mark Antony and Lepidus. Having at length got rid of those two colleagues (with the latter of whom he maintained a bloody war, in which some thousands of Roman lives were lost on both sides) he remained sole master and possessor of that vast empire, which at his death he disposed of as of a paternal fortune, bequeathing it to his son-in-law Tiberius. He reigned fifty-seven years and some months; and was when dead deified as well as his uncle; an honour, which to say the truth, they both deserved alike.

(h) The founder of the Ottoman empire; to which he gave his name, as Romulus did to that of Rome.

(i) Surnamed, by the Turks, the Great, not only to distinguish him from their prophet, but also for his great exploits. This sultan was the terror of Europe in the XVth century, and the most fortunate of all the Infidel monarchs. Having resolved to wage war with the Greek emperors, he attacked them

them in their very capital of Constantinople, which he took on the twenty-ninth of May, 1453; and destroyed what empire they had remaining in the East: he also put an end to that of Trebizond, and conquered twelve several kingdoms. He pursued his successes into Hungary, Persia, Bosnia, Wallachia, Transylvania, and Albania. He became extremely formidable to the Venetians; and made all Peloponnesus stoop beneath the superiority of his arms. He also over-ran Carinthia, Styria, Synopia, and the island of Mytelene; and took the town of Otrantum in Italy; into which country he intended to have carried his conquests, had not death put a stop to the execution of that design, as well as of several others which he had formed. He died on the third of May, 1481, in the thirty-second year of his reign. He was a debauched and irreligious prince, and so cruel, that he caused fourteen of his pages to be cut open alive, only to know which of them had eaten a melon which was stolen out of a garden that he cultivated himself: nor was there less cruelty, although it has been treated by some writers as an act of heroism, in his cutting off the head of his wife Irene, for no other reason but because he had been reproached with being too fond of her.

(k) Had the author added, that they had also been its scourge, he would not have been mistaken, for that is certainly the judgment which ought in the general to be formed of this set of madmen, whom human folly has been pleased to grace with the glorious titles of heroes and conquerors.

C H A P.

C H A P. III.

Of popes, cardinals, &c.

NOR let it be imagined that even the popes, those consecrated men, those vicegerents of the Almighty upon earth, whose very feet the greatest lords and princes, kings, and even emperors, whilst on the globe, esteem it the highest honour to be allowed to kiss, do not, when once they reach these lower regions, take as much pleasure in familiarity, as any other class of men. They strive with one another (for there are great numbers of them here, heaven not having for these fourteen centuries received any of them, excepting now-and-then a straggling one) which shall appear most affable. You may not only here approach them without ceremony, but you may also treat them on the foot of equals, without their taking umbrage: they have not here that pride, that pomp, that train

of

of flattery which corrupted their hearts and understanding; nor that croud of weak devotees, whose adoration made them almost believe their own infallibility, and rendered them so vain and insupportable on earth.

As to the cardinals and other kinds of prelates, who flock here in thousands, every portico, every gallery, and every antichamber in LUCIFER's palace being full of them, if you have ever so little curiosity to see or become acquainted with them, you can be at no more loss to find them out than the popes: their tiaras, their mitres, their ribbons, their red and green hats, their palliums, their crosets, their gold and diamond crosses, their cloaks, their rochets, which are hung up along the walls and wainscots; their bulls and their indulgences, their jubilees and briefs, their monitories and mandamuses, which are affixed thereto, will point you out their several degrees and dignities beyond the possibility of making a mistake.

Nor

Nor think that what I have now been telling you is a poetic fiction, invented to lower, in your opinion, these very respectable personages. If you suspect my truth in this particular, you need but look into the history of the life of pope Julius II. (a), or that of Michael Angelo (b), that celebrated restorer of the arts of painting, sculpture, and architecture, in all which he was equally excellent. You will there read that this famous artist having, by the command of pope JULIUS, executed a capital picture representing the day of judgment, had placed amongst the other figures in his scene of Hell, several cardinals and prelates: some, however, of these dignified churchmen, being extremely enraged at the picture, made a complaint of it to his holiness, and intreated that he would lay his injunctions on the painter to efface them. To whom the pope replied, " My dear brethren, heaven has indeed given me the power of recovering as many souls
 " from

“ from PURGATORY as I think proper: but
 “ as to HELL, you know as well as I do,
 “ that my power does not extend so far,
 “ and that those who once come thither,
 “ must remain there for ever.”—An answer which sufficiently evinces that the pope knew very well (and can these sovereign pontiffs, the infallible interpreters of God’s will and his oracles on earth, be ignorant of, or mistaken in, any thing?) that Hell has ever been replete with prelates, even of the highest order: these form the first class of inhabitants in this dark habitation.

NOTES.

(a) This pontiff’s name was Julio della Rovera; he was nephew of pope Sixtus IV. and successor to pope Pius III. As he was of a very martial disposition, he is said to have taken the name of Julius, when elected pope, in honour of Julius Cæsar. He headed his forces himself; and had a very narrow escape from a cannon-ball in one of the battles he was present at. He was however a great admirer of the beaux arts, and contributed considerably

considerably to their re-establishment. He died, after a pontificate of nine years, of a slow fever, aged seventy.

(b) This celebrated artist, more known by this his Christian name than by that of Buonarota, which was the name of his family, was born in the country of Arezzo in the year 1474. He was sent to nurse in a village called Settignano, where almost all the inhabitants, and even his nurse's husband, were sculptors; so that he may have been said to have imbibed this art with his milk. He made so early a progress however, that at sixteen years of age he had executed pieces which surprised every one who saw them; and they very near equalled the best models of antiquity. The famous Laurentio de Medicis, that great protector and encourager of arts, hearing of his merit, sent for him, and kept him with him till his death; after which Angelo went to Venice, thence to Bologna, and lastly to Rome; where, amongst other immortal works, he painted the picture here referred to; which is looked upon as his masterpiece in that way. In architecture however the world is obliged to him for a piece which never has been, nor perhaps ever will be, equalled; viz. the magnificent church of St. Peter at Rome; all built on the designs and plan he drew for it, excepting the frontispiece, which is not his, and is greatly inferior to the rest of the edifice. To these three talents, which never were united in any one person to so high a degree of perfection as in him, he added a fourth, the art of poetry;

in

in which he composed many very fine pieces, which have been collected in one volume in quarto, and published at Florence in 1622. No man ever received stronger marks of esteem and regard, than he met with from almost every prince in Europe; and even from Solyman the Ottoman emperor. At his death, which happened in Rome, in the year 1564, Cosmo de Medicis, demanded leave from the pope to transport and bury his body at Florence; where that prince made a pompous funeral for him, which was honoured with the presence of almost all the connoisseurs and patrons of genius of that age.



C H A P. IV.

Of the sectaries of antient and modern controversy.

NEXT to these, in a row by themselves, are seen another set of people, who have made no less noise both in the church and the world than the foregoing. These are the famous broachers of heresies, which gave so much perplexity to the learned doctors of their times. There may be seen

a SIMON MAGUS (a), a CERINTHUS (b),
 an EBION (c), an ARIUS (d), a NESTO-
 RIUS (e), an EUTYCHES (f), a MACEDO-
 NIUS (g), a MANES (h), a DONATUS (i),
 a PELAGIUS (k), and some hundreds (l) of
 others (for this grain has multiplied abund-
 antly in every age); and of our latter times,
 a JOHANNES HUS (m), a JEROME of Prague
 (n), a MARTIN LUTHER (o), a JOHN
 CALVIN (p), a ZUINGLE (q), and a great
 many others who have risen since. Nothing
 can be more diverting, than to see there all
 these celebrated personages tearing their
 throats and lungs to pieces, and exhausting
 all their faculties in disputing with each other;
 as if they thought that LUCIFER and his de-
 vils, as foolish as mankind or as themselves,
 would take abundant part and interest in all
 their vain and idle controversies. How high
 a farce to hear them, in the midst of all
 their clamours, reciprocally excommuni-
 cating and anathematizing each other! that
 is to say, giving one another to all the de-
 vils.

vils, as much as if they did not already belong to them, and would do so to all eternity.

But what is still more entertaining in this sight, is, that these great zealots for religion, when in Hell, spare the devils the trouble of tormenting them. In short, the general conclusion and result of all their vain and laughable disputes, in which they do not spare the grossest invectives, the most outrageous abuse, is, that when they are all equally spent with railing, and the use of words, they come at last to blows; stab, tear, torture, cut each other to pieces, and broil them in the flames like so much swine's flesh; in short give up themselves intirely to all those horrible barbarities which we have known them heretofore commit, when for the curse and torment of mankind, their residence was in this lower world. Alas! poor human nature! how would thy reason be alarmed at sight of all these horrors and disturbances, which thou hast been so silly to make thyself a party in! But of what, in-

deed, could reason's self avail thee, with beings, who, so far from letting thee consult with her, have ever laboured, on the contrary, from the first instant of receiving life, to the last groan with which you shall resign it, to stifle all her pleadings in your bosom ? But quitting these reflections, proceed we to survey the other pleasing pastimes which are to be found in Hell.

NOTES.

(a) The chief of the Simoniacs and Gnostics, and one of the very earliest apostates ; he was a Samaritan by birth, and was baptized by St. Philip. Seeing that the apostles had a power of bestowing the gift of tongues, and that of working miracles, he offered them a sum of money as the purchase of this double advantage, which being rejected by them with great indignation, in order to make himself amends, it is said, that he applied himself to magic, in which he made so great a proficiency, that the miracles which he performed by virtue of that art were frequently so very extraordinary, as to render it extremely difficult to distinguish truth from imposture. These miracles however raised him very high in the favour of the emperor Nero,

to

to whom he made a promise, that on a certain day he would go up to Heaven. All the world ran to see this amazing sight, when Simon, having taken his flight, arose with great ease as high as the region of the clouds, by the assistance of the devils who were his familiars; but unfortunately for him, St. Peter, who amongst other curious spectators, had come to behold this wonderful ascension, be- took him at that instant to his prayers, on which Simon immediately fell down headlong, and broke both his legs, of which he died in the sixty-sixth or sixty-seventh year after the birth of Christ. There is indeed one misfortune with respect to the confirmation of this wonderful history, which is, that St. Peter unluckily died about two years before this pretended miracle happened; but that is, however, no reason why it should not be believed by the votaries of credulity and superstition.

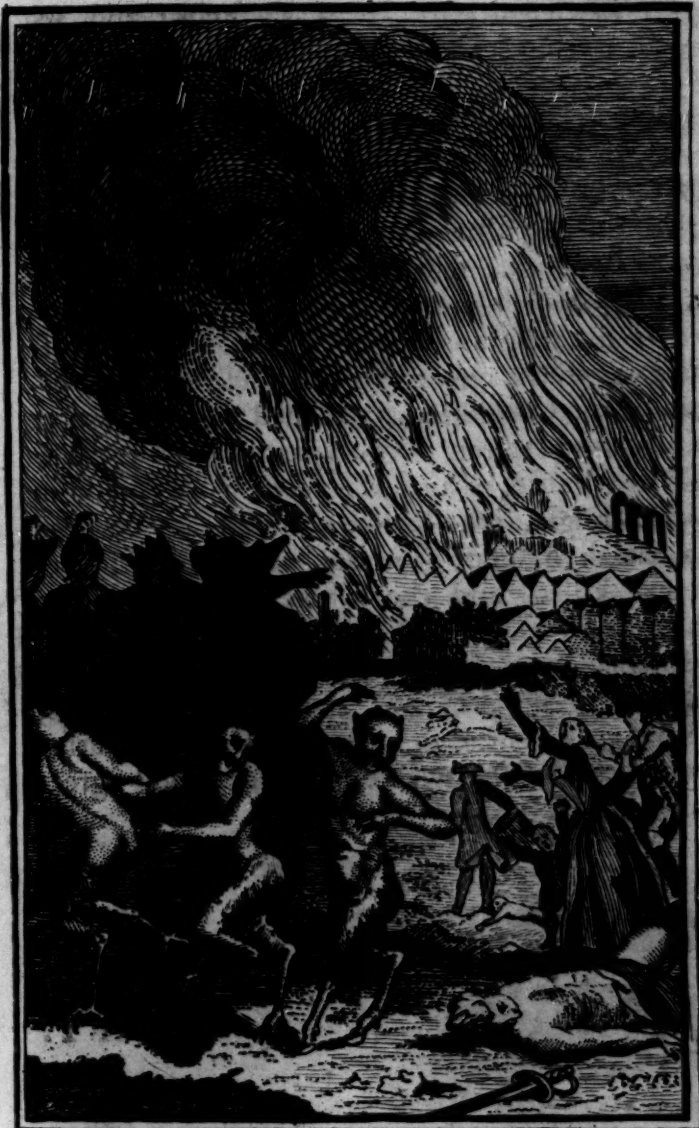
(b) A disciple of the foregoing; against the heresies of whom it has been pretended that St. John wrote his gospel. It is related of that saint, that finding him in one of the public baths, into which he and his disciples were going to wash, he would not go in, from the fear, as it is said, that the building would fall upon him.

(c) A stoic philosopher, and disciple of the foregoing. He was author of the sect of Ebionites, so called from him.

(d) He was a priest and pastor of Alexandria, and author and head of the sect of Arians, a sect which continued in power for upwards of three centuries, and greatly puzzled the doctors of that

time. It was the occasion of very violent persecutions on both sides the question, according as the reigning princes thought proper to embrace or reject it. It has been revived in these latter times ; but has at length dropped, as it did at first, by the exertion of proper authority ; which is generally the surest method of terminating this kind of dispute ; whose only consequence is the disturbing, and, sometimes, even ruining those countries where they first appear, and also every one through which they spread.

(e) Bishop of Constantinople. On the day of his consecration, he addressed a speech to the emperor who assisted at the ceremony ; in which, amongst others, were the following very remarkable words : “ Do you, prince, give us the earth intirely purged of heretics, and I will give you Heaven : lend me *your* help to exterminate them, and I will lend you *mine* to exterminate the Persians.” Such was, even in the fifth century, the spirit of charity and peace, which animated the clergy of exalted rank. Pulcheria, sister of the emperor Theodosius, joining her power to this his disposition, he persecuted many of the sectaries with the utmost rigour and severity. He was himself, however, in his turn forced to submit to the law of retaliation. A scholastic dispute, merely on words, arising between him and St. Cyrille the Patriarch of Alexandria, put the whole church of the East in a combustion. After several debates and councils held for and against, Nestorius was at length anathematized by St. Cyrille and his party ;
who





who caused him to be degraded and banished. He died of a fall from a horse, which he got in his journey to exile. Yet has not this prevented his sect from multiplying extremely, and having still great numbers of partisans in the East.

(f) Abbot of a famous monastery at Constantinople. He lived in the fifth century, and was a zealous opponent of Nestorius.

(g) Another bishop of Constantinople. He was raised to that see by the Arians and by the emperor Constantius, who had embraced that belief; but on the death of Constantius was deposed from it by the cabals and machinations of two bishops, whom he had formerly given some offence to; and it is believed he died with grief on that occasion. He was chief of a sect which bore his name.

(h) Author, and chief of the Manicheans. Warranes king of Persia, on the death of his son, whom Manes had promised to cure, caused him to be flayed alive, and his body to be thrown to the dogs.

(i) A bishop of Carthage, who gave his name to the sect of the Donatists. He is said to have been a man of abilities, learning, and eloquence, and of great purity of manners; but so extremely proud, that he despised every body, and thought no one could be comparable to himself; a failing which could not avoid procuring him numberless enemies, who in revenge, scrutinized, with great rigour, some of his peculiar opinions, gave them whatever turn they thought proper, and found means therefrom to get him deposed and banished; in which exile he died, A. D. 355.

(k) He was an English monk, his real name Morgan, which, in the British language, signifying the sea, the Latin writers altered it to Pelagus, which by corruption became Pelagius. He went from England to Rome about the end of the fourth century, where he took upon him to preach up doctrines in regard to grace, free-will, and predestination, which had been long condemned; yet did not that prevent their spreading in the East and West, in both of which they met with many partisans. History has given us no light into the circumstances of the death of this heretic; tho' he was, whilst living, according to custom, very briskly persecuted by that part of the clergy who were of the opposite opinion.

(l) The number of them has been counted to upwards of four hundred, exclusive of a vast number of other lesser heretics, whose sects have not made so much figure in the world.

(m) Principal of the university of Prague. He undertook in 1407 to revive, in Bohemia, his own country, the tenets of Vaudois and Wickliffe; for which purpose he united himself to Jerome of Prague, and in concert with him gained a great number of disciples. Being, in consequence of this, cited before the council of Constance in 1415, he was imprudent enough to appear there, depending on a passport which the emperor had sent him for his security. He fell a victim however to his confidence; for the bishops of that holy council, not satisfied with having condemned his opinions, caused him also to be burnt alive.

(n) A

(n) A disciple and companion of the foregoing. As he was of the same opinions with Hus, he entertained a like degree of credulity, and surrendered himself also to the council of Constance; which had cited them both. Like him he became a dupe to that credulity; and like him was burnt, on the 30th of May 1416, about ten months after the death of his master.

(o) This was the most formidable adversary the papacy and the court of Rome ever met with; in as much as he was the occasion of her losing a revenue of upwards of twenty millions, which it is probable she never will recover. This truly remarkable and indeed wonderful man, was born at Oslebi, a town in the province of Mansfeld in Germany, of parents in the lowest rank of life; and although no more than a simple monk of the order of St. Augustin, had the satisfaction of seeing the reformation, which he had set on foot in the church, brought almost to perfection in his own life-time; and, what is still more extraordinary, notwithstanding all the opposition, and all the power of the see of Rome, he died in quiet at the very place of his nativity, in the year 1546.

(p) Another reformer of the sixteenth century, who put the concluding stroke to the abolishing whatever Luther had wanted time, or perhaps did not think proper, to abolish. He was a Frenchman; born at Noyon in Picardy, July 10, 1509, and died at Geneva, May 27, 1564.

(q) Another reformer of the sixteenth century (the age when every little pedant aspired to the honour

honour of that title). He was a Swiss; and, according to the example of Luther, took on himself to preach up in his own country, as the former had done in Germany, against the Romish creed; of which, in short, they each of them rejected just as much as they happened to find not to their taste. One part of the Switzers adopted this reformation, which appeared to them to be extremely convenient. The rest chusing to continue in the religion of their ancestors, some hostilities which the new reformers made on the territories of the Catholics, occasioned an open war in all its forms between the two parties. In 1531 they came to a battle, which was very bloody, and in which Zuingle, who had put himself at the head of a battalion, and, it is said, fought very bravely, was killed, and the whole army belonging to his party was defeated. After some other engagements, however, a peace was at length concluded on; the principal article of which was, “That each canton should be at liberty to pursue
“whichever of the two religions was most agree-
“able to it.”

C H A P.

C H A P. V.

Very curious and magnificent spectacles
to be seen in Hell.

IT is looked upon in this our upper world, as one of the highest pleasures, even for princes, a pleasure which they frequently go to great expence to purchase, the seeing a representation, by actors only, on a stage, of the principal adventures of some of the celebrated heroes of antiquity; such as an AGAMEMNON (a), an ACHILLES (b), an ULYSSES (c), a MENELAUS (d), a NESTOR (e), or a DIOMED (f); and we learn by the illustrious and learned PICUS MIRANDULA (g), that in his time there was a prince so weak as to give a very considerable sum of money to a magician to shew him, by means of his pretended enchantments, the burning of TROY, or the combat of HECTOR and ACHILLES. In HELL, however, you see all these things,
which

which the greatest monarchs here, and at the utmost charge, can only cause to be executed very imperfectly, and by personages who have nothing heroical about them, but what they derive from their theatrical decorations; here, I say, you see them performed by the originals themselves, and that without even the least expence to you. Here, at a single glance, you take in all the world has yet produced illustrious in the exploits of war, and such as are not to be seen in Heaven itself; for none of these great personages ever thought fit to take that road. Here, on the Trojan part, you may behold HECTOR (h), ÆNEAS (i), PARIS (k), DEIPHOBUS (l), and TROILUS (m), and all the family of the wretched PRIAM (n). Then on the side of Greece again, besides the heroes I have named above, you see the rugged PYRRHUS (o), and all the numerous train of mighty warriors, who fought so bravely in that long and memorable siege.

Are

Are you desirous of beholding personages not quite so far remote in history ; amongst the modern Greeks you may observe a **LYSANDER** (p), an **EPAMINONDAS** (q), and many others no less celebrated. Amongst the Carthaginians, an **HAMILCAR** (r), an **HANNIBAL**, an **ASDRUBAL** (t), and a **JUGURTHA** (u). Amongst the Romans, a **CAMILLUS** (v), a **FABIUS** (w), two **SCIPIOS** (x), and a **POMPEY** (y), and hundreds more as famous in their times ; of any one of whom alone we should conceive ourselves extremely happy here on earth but to obtain a sight, though for however short a time : but here in **HELL**, all these great men appear exposed to view, and may be seen by every one who chuses it, and that without its costing them a farthing. But what still makes this sight more pleasing and magnificent, is, that you see them there, not only decked in all their warlike apparatus, but also at the head of those unnumbered hosts which they led on to battle in this world, and by whom
they

they were so perfectly beloved, that they have absolutely chosen to follow their commanders to the infernal regions.

NOTES.

(a) He was king of Mycene at the time that he was chosen commander in chief of all the forces of Greece in their expedition against the Trojans. He was assassinated on his return home from that war, by Egysthus, a paramour of his wife; who after the death of this prince usurped his throne and married his widow.

(b) A Grecian prince, son of Peleus and Thetis. His mother, in order to render him invulnerable, dipped him, as the poets tell us, in the waters of the Styx; which had that wonderful effect on every part of his body, excepting one heel whereby he was held. As she knew that he was to be killed at the siege of Troy, she concealed him in the island of Scyros; where he lived many years, disguised in a female habit, amongst the daughters of Licomedon, the king of that place. But the Greeks having, by means of artifice, found out where he was, and also made a discovery of his sex, carried him with them to the war, where for a time he acted wonders. But Agamemnon and he quarrelling about a mistress whom the former had taken from him, he resolved to fight no more, and continued

tinued for a long time with his troops intirely inactive in their quarters. A desire however of revenging the death of Patroclus, his intimate friend, who had been slain by Hector, at length brought him forth again in search of that hero, whom he fought with and killed. Hector's death having spread a total discouragement amongst the Trojans, they were defeated, their town taken, and their empire intirely reduced. Yet it cost Achilles his life, as the oracle had foretold; for during the celebration of his nuptial rites with Polixene, a daughter of Priam (with whom he had fallen in love) Paris, in revenge for the death of his brother Hector, wounded him with an arrow in the heel (the only place in which he was vulnerable) of which he died.

(c) He was king of Ithaca, and did the Greeks many very signal pieces of service, as well by his eloquence as by his prudence and subtilty, both whereof were very great: in recompence for which they adjudged to him the armour of Achilles, in preference to Ajax, who disputed it with him. The numberless adventures which he met with in his return from that war, are the subject of Homer's celebrated poem of the *Odyssey*; wherein they may be seen very much at large. It suffices to add here, that, when he came home, he was killed by his son Telegones (whom he had by Circe); who committed this parricide for want of knowing him.

(d) King of Lacedemon, brother of Agamemnon and husband to Helen, whose elopement with
Paris

Paris was the sole occasion of the ten years Trojan war. Yet, at the conclusion of it, he was mean enough to take back his wife, on her betraying to him Deiphobus her third husband, whom she had married after the death of his brother Paris.

(e) King of Pylos. He was of great help to the Greeks, whom he assisted by his wise counsels, founded on the experience his great age had procured him. He is said, by the favour of Apollo, to have lived three hundred years.

(f) King of Ætolia, and son of Tydeus. He was, after Achilles and Ajax, the bravest Greek at the siege of Troy. He combated with considerable advantage both with Æneas and Hector, and carried off the Palladium, which was a consecrated standard belonging to the Trojans; nay even wounded Venus herself when she came to the assistance of her son Æneas. That goddess afterward transformed him and his comrades into herons, which for that reason are still called in the Latin *Diomedæ Aves*.

(g) This Prince, according to universal report, was, perhaps, the most amazing genius that ever lived in the world: at ten years of age he studied and commented on the law; at eighteen, he was master of two-and-twenty languages; and a very few years afterwards maintained, at Rome, a number of theses, containing nine hundred propositions in all kinds of sciences. These propositions, which this young prince maintained with an applause as general and extraordinary as the theses themselves, were not only collected from
the

the Greek and Latin authors, but also supported by authorities from the Hebrew, Chaldean, and other oriental writers. The commonly received opinion, that such early geniuses seldom are long lived, was but too surely verified in this youthful prodigy of science, who died at Florence, November 17, 1494, in the twenty-third year of his age. On his monument is inscribed the following elegant and expressive epitaph.

Hic situs est Picus Mirandula. Cætera norunt
Et Tagus, & Ganges, forsan & Antipodes.

(h) The son of Priam king of Troy. He was the greatest of all the warriors who defended that city; which probably would not at last have submitted to the Greeks, had not this hero been unfortunately killed by Achilles.

(i) A Trojan prince, son of Venus and Anchises, and son-in-law of Priam, having married his daughter Creusa. As to his voyage to, and arrival and establishment in, Italy, it has been proved, from many of the antient writers, to have been all a mere fable, invented by Virgil and some other poets to flatter the vanity of the Romans, who believed themselves descended from the Trojans; and of their emperor Augustus, who, by counting this prince amongst his ancestors, fancied himself an immediate descendant from Venus.

(k) One of the sons of Priam. He was the first and principal cause of the ruin of his country, and of all the misfortunes which happened to his

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family:

family : this had been foretold of him by the oracles ; for which reason his father gave orders for him to be killed as soon as he was born ; but Hecuba, his mother, from a natural tenderness to the child, trusted him to the care of the shepherds on mount Ida ; amongst whom he was brought up. Here he was when Jupiter fixed on him to determine the prize of beauty between the three goddesses ; on the decision of which, in favour of Venus, that goddess bestowed on him Helen, the wife of Menelaus, and the most beautiful woman in all Greece ; his taking away of whom occasioned the Trojan war, and in the end the total destruction of that kingdom, and of all his father's family.

(l) Another son of Priam. After the death of his brother Paris, he married his sister-in-law Helen ; who, on the night that Troy was taken, delivered him up, whilst asleep, to her first husband Menelaus, who cruelly put him to death, after having cut off his ears and nose, and probably dismembered him in other respects.

(m) Another son of Priam ; of whom the oracle had foretold, that Troy should never be taken whilst he was alive ; yet notwithstanding all the intreaties of his friends, and the endeavours made use of to save him, he would obstinately persist in engaging with Achilles ; by whom he was slain.

(n) Son of Laomedon and king of Troy. He had fifty sons, who were all massacred by the Greeks ; and the good old man was himself killed at the foot of an altar, to which he had fled for refuge, after a reign of fifty-two years.

(o) Son

(o) Son of Achilles by Deidamia. After his father's death, the Greeks being persuaded they could not take the city without him, urged him to assist them; which he did by many valiant exploits, which however frequently degenerated into cruelty. It was he who slew Priam at the altar's foot, and who threw down the infant Astyanax, the son of Hector, from the top of an high tower. Andromache, however, Hector's widow, falling to his lot on the division of the captives, he married her; and left a son behind him, who succeeded him on the throne of Epirus. He was assassinated in the temple of Delphos, at the instigation of Hermione, one of his wives, by Orestes, the son of Agamemnon, who had been in love with her before her marriage with Pyrrhus.

(p) A renowned general of the Lacedæmonians; and who did them many very signal services; but he was a man of a most unlimited ambition; to which he fell the victim, being slain in a battle, after which he was in hopes to have made himself king of Sparta; a dignity he had long been aspiring to, and which was the occasion of his rebelling against Agefilaus.

(q) A famous Theban general; renowned for the battles of Leuctra and Mantinea, which he gained against the Lacedæmonians: the latter of these however was fatal to him, he being mortally wounded in it with a dart, whose head remained fixed in the wound; being informed that it could not be extracted without giving him immediate death, he resolved it should not be done till he had seen

his troops victorious : which having done, he pronounced these words, " Now," said he, " I have lived long enough, since I die as yet unquered ;" which saying, he plucked out the javelin himself, and expired in a few minutes. Some of his friends lamenting that, from his not having been married, he could leave no posterity to perpetuate his name. " You are deceived," replied he ; " I have left behind me two children, " who shall immortalize their father's memory:" being asked their names, he answered, " LEUCTRA. " and MANTINEA."

(r) There were four Carthaginian generals of this name ; but the most famous of them was surnamed Barchas, and was a sworn enemy to the Romans ; whose coasts he ravaged for five years in the first Punic war, with a large naval force. Being killed in a battle in Spain, he left the command of his army to his son-in-law Asdrubal. He had three sons whom he brought up in the same hatred he himself bore to the Romans ; saying, " that he had brought up three lions, who should " one day devour Rome." Particularly Hannibal, the eldest, whom he caused to take an oath of perpetual enmity against that nation ; an oath which that famous general, of whom we have elsewhere spoken, strictly observed to the hour of his death.

(t) The Carthaginians had also four generals of this name ; but him who is here mentioned was the above-named son-in-law of Hamilcar. He greatly supported the reputation of the Carthaginian arms in Spain, both by his courage and
conduct ;

conduct ; but was assassinated in the midst of his own people, by a Gaulish slave, whose master he had put to death.

(u) King of Numidia ; very famous for his war with the Romans. He routed the army which they sent against him ; but was himself afterwards defeated by Q. Cæcilius Metellus ; two years after that by Marius ; and lastly was delivered up to Sylla, thro' the treachery of his father-in-law, Bocchus, king of Mauritania. This unfortunate prince was led in triumph to Rome ; and then thrown into a dungeon, where he died distracted.

(v) M. Fabius Camillus ; one of the greatest men we read of in the Roman history : he was once Censor, six times Tribune, and five times Dictator ; yet, what is somewhat remarkable, he never was Consul. Although he had done the republic so many services, as deservedly to procure him the title of the second founder of Rome, they could not preserve him from banishment. Yet when his country found the necessity of their recalling him, this great man, forgetting her ingratitude, cheerfully exerted himself again in her service, and triumphed over all her enemies. In acknowledgement whereof the Romans erected an equestrian statue to him in the Capitol ; an honour which had never been paid by them before to any citizen.

(w) Q. Fabius Maximus : he was one of the greatest commanders of the age he lived in. He attained the consulship five times ; in which state he did the republic many very important services.

(x) Publius Cornelius, and Lucius Cornelius Scipio. These two, who were perhaps the very greatest men in the Roman republic, were brothers. The illustrious surnames which were bestowed on them (the former being called Africanus, and the second Asiaticus) are speaking proofs of those their glorious exploits, which the Roman historians have so largely recounted, and with all the praises they undoubtedly deserve. Yet was ingratitude the reward their country bestowed on them, both of them having been accused of bribery, and their effects in consequence thereof confiscated to the state; which were however found to be so few, that their poverty was an evident demonstration of their innocence. Stung with this treatment, however, the elder of them retired to Linternum, a villa in the Campagna of Rome; where he passed the remainder of his days in study, and in the converse of men of genius and letters, for whom he had ever had the highest esteem.

(y) Cneius Pompeius Magnus. Never was the title of Great bestowed with more justice on any man, than on this most illustrious personage, this ornament of the Roman commonwealth. He triumphed over Europe, Asia, and Africa; over all which he extended his conquests. The jealousy which arose between him and Julius Cæsar (two men who could neither of them endure a master, or even a competitor) proved equally fatal to himself and to the republic. For to the latter it cost her liberty; and to the former, whom she had chosen

chosen for the defender of it, his life. On his being defeated by Cæsar at the battle of Pharsalia, he retired into Egypt; where, on his arrival, he was most infamously assassinated by the command of Ptolemy, who had been indebted to him for his crown.



C H A P. VI.

Persons of noble families enabled there to trace out their ancestry.

HOW great a satisfaction must it be for noble personages, when they arrive in this enchanting country, to meet there almost all their ancestors, from the first original and master-stock, down to the smallest sprig in the most distant branches of their families! For they may, within a very trifling number, find them all there, according to the oracle of the Apostle of Nations; who assures us, that there are very few of the nobles and great ones of the earth reside in Heaven (a). Besides,

this polite rank of mortals for the most part give themselves very little concern about the latter place; witness that celebrated nobleman of the family of Sekendorff; of whom it is reported, that he offered, with all his heart, to release God from all the share which he might claim in Paradise, upon condition he would let him live on earth according to his liking, but for a thousand years. And to say truth, this lord, in his proposal, would have made a much better bargain than an infinity of others of his character often do, who readily give up all their part of heavenly inheritance, but for ten years of pleasure in this world. What do I say? Ten years! How many men of quality do we not daily see renouncing it but for one quarter of an hour, a minute's, nay a moment's pleasure here? So great, so violent is their passion for the lower world! Do we not hourly behold repeated the stupid change of Diomed and Glaucus (b). They
renounce

renounce the purer joys of Heaven, to live like swine on earth, and to be treated like goats in Hell to all eternity : such is the wretched frenzy of mankind ! But to proceed—

NOTES.

(a) 1 Corin. chap. I. ver. 26. Not many noble, &c.

(b) The latter was son of Hippolochus, and father of Bellerophon. When he was at the siege of Troy he exchanged his armour, which was of burnished gold, against those of Diomed, which were only brass ; whence arose the Latin proverb, Diomedis & Glauci permutatio.



C H A P. VII.

HELL a place of habitation for the learned.

ARE you desirous of seeing, knowing, and conversing with the learned, in what part of the world can you possibly meet

meet with so many of them as here? What expences would you not have borne, what journeys undertaken, what fatigues would you not have undergone, what difficulties not encountered whilst, in this world, to have procured a sight, a conference, a consultation, with these grave personages of antiquity? Would you have scrupled, however chargeable, a voyage into Greece, could you by that means have obtained the knowlege of an ARISTOTLE, a SOCRATES (a), a PLATO (b), or a DEMOSTHENES (c), and of numbers more of the same wondrous stamp? We know that nature, covetous of these most valuable gifts, bestows them sparingly; but now-and-then, and even sometimes, suffers an whole age to pass without producing one; by which means there are very few who can enjoy this benefit. But greatly different is the case in HELL.

There at one single glance you see them all assembled, as in one great academy. There you perceive, amongst the philo-
 phic

phic croud; besides those whom I have already named, a PYTHAGORAS (d) and an EPICTETUS (e), a SENECA (f) and a PLINY (g). Amongst the politicians, a PEDIUS, the friend and counsellor of JULIUS, and a MECÆNAS (h), who stood in the same estimation with AUGUSTUS (i); a person who, one might have imagined, was deserving of great respect; and who might, if it was possible for any one to do so, have laid claim to a place in Heaven, if for nothing else but for his own personal generosity, and the protection he was the instrument of procuring from his master, for those who excelled in genius and learning. One, in short, who was of a character so scarce in this our age, that it is almost intirely forgotten; those who were advantaged by it formerly, now are reduced to a state of the utmost indigence, and sometimes even of contempt, for want of real patrons; although many have of late assumed to themselves that title, whose sole merit has been the gratification of their
own

own vanity, and the desire of being looked on as protectors of that genius whose real value they could neither judge, nor would have known the genuine stamp of, had it even been impressed upon their foreheads with a signet. There may you see a CELSUS (k), the counsellor of HADRIAN; a SCÆVOLA, the friend of ANTONINUS; a PAPINIAN (l), the favourite of SEVERUS; and a MACHIAVEL (m), whom the whole world will own, has well deserved the first, the most distinguished place in the infernal regions : that famous politician, who bore away the bell from all the writers of his own or any other age, who have treated on that point ; who first taught princes, that, to fix, establish, and perpetuate the sovereign power they claim over their subjects, they may, with the utmost impunity, violate all the laws of nature and humanity, tyrannize over their subjects, enrich themselves with what they rob them of, and fatten on their ruin : maxims which ministers of
state,

state, in these our days, make but too frequent use of; and, as a sanction for their plundering principles, persuade their masters, that subjects never are so tame, submissive, or so devoted to the monarch's service, as when they are stripped of every thing. As to whatever may respect the prince's person, they teach him, that as there is no one in his kingdom equal to himself, he must himself be above all law, accountable to no one, and consequently may do whatever he thinks proper: that all the lives and fortunes of his subjects belong to him in legal right, their very money bearing his name and arms; and that they are themselves so thoroughly persuaded of this truth, that they agree to grant whatever subsidies their monarch can demand: thus, by their sophistry, converting voluntary acts of loyalty into the mere necessity of forced obedience. Such are the noble maxims which these great politicians whisper in the ears of all the princes who will listen to them,

them, and which they make the pillars of their practice in almost every court throughout the universe. Do they not thoroughly deserve a place in Hell? or can we, to the author of their principles, refuse an habitation amongst the most distinguished of that honoured place? But to go on—

Have you an emulation to observe the orators, historians, and poets; men, for the most part, liars by profession, and flatterers for hire? behold yon croud which threatens to overwhelm you; you may distinguish amongst the numerous throng HERODOTUS (n), THUCYDIDES (o), POLYBIUS (p), LIVY (q), SÜETONIUS (r), TACITUS (t), PLUTARCH (u), and an almost endless train of every nation, and of every age.

There, in another spot, you may behold, amongst the mathematicians, a THALES (w), an ANAXAGORAS (x), an ARCHYTAS (y), a PTOLEMY (z), and many more, who making, during life, the study of the Heavens

vens their sole employment, the point of all their application, regardless of their steps, have stumbled into Hell.

Amongst the orators, who are clustered in yon corner, you may distinguish by their graceful actions in addressing themselves to the rest, an ISOCRATES (aa), an ESCHINUS (bb), a CICERO (cc), and a HORTENSIUS (dd).

Yonder, assembled in a myrtle grove, and most of them with wreaths upon their head, you see the poets, in close cabal, HOMER and PINDAR (ee), EURIPIDES (ff) and SOPHOCLES (gg), support the Grecian fame; whilst VIRGIL (hh), OVID (ii), HORACE (kk), and some others, maintain the glory of the Roman bays. Yet both alike, banished by PLATO out of his republic (ll), have, to repair that loss, applied to the infernal regions, where they have been received with open arms, and reaped the full advantage of their talents.

NOTES.

(a) A philosopher of Athens, and one of the most celebrated ones in all Greece. He was one of the first who applied themselves to the study of morality, that branch of philosophy so essential to the good of mankind, and which, before his time, had been greatly neglected. He made so considerable a progress, not only in the speculation, but also in the practice of it, that he was declared by the oracle to be the wisest man in Greece. His sentiments in regard to the deity were most rational and respectful. As he believed and admitted of only one God, his enemies made this a pretext to accuse him of impiety and irreligion, and caused him to be condemned to death, which he suffered in the seventy-eighth year of his age, and four hundred years before Christ.

(b) Another Athenian philosopher, and of the sect of the academicians. This great man had been a disciple of Socrates, and, like him, applied to the study of morality. He died at the age of eighty-two years, and three hundred and thirty-two before Christ.

(c) A famous orator of Athens, and son of a cutler, or smith, of that city: at seven years old he lost his father; after which his guardians robbed him of some part of his fortune, lost him the remainder, and intirely neglected his education. This latter deficiency, however, he supplied himself by a close application to the study of philosophy and elocution; both which he pursued under
Socra-

Socrates, Plato, and Isæus, with the latter of whom he resided four years. At the age of seventeen, he pleaded in person against his tutors with so much force and eloquence, that he obtained a decree against them for the payment of thirty talents; which he afterwards forgave them. His merit and extraordinary abilities having procured him a share in the government, he strongly opposed the attempt of Philip of Macedon; after that those of Alexander his son; and, after his death, those of all the Macedonians, who, under those two parties, had caused the desolation of his country. Antipater, one of the Lieutenants and successors of Alexander, having demanded from the Athenians, that all the orators who had harangued against him should be delivered up, Demosthenes immediately fled, and concealed himself in several places. At last he took refuge in the island of Celauria, where being seized by Archias, on the part of Antipater, he, under pretence of writing a letter to one of his friends, swallowed a dose of poison, which he carried about him in a quill; and thus put an end to his own life, to avoid falling into the hands of that prince. After his death the Athenians erected a statue to his memory.

(d) A philosopher, born at Sidon, five hundred and ninety-two years before Christ, and educated at Samos. He was the first of the philosophers who maintained the immortality of the soul: but, he at the same time held the doctrine of Transmigration; an opinion which was in great vogue

amongst the antient heathens, and is no less so to this hour amongst the Indians. He was killed at Metapontus, in a popular commotion, at about ninety years of age.

(e) A stoic philosopher, who lived in the first century of the christian æra. He was slave to Epaphroditus, captain of the guard to the emperor Nero. There is a fact related of this philosopher, which is a most striking proof of the great length to which he carried his stoic resolution. His master, one day, giving him a violent blow on the leg, Epictetus, with all the calmness in the world, warned him that he should take care not to break it. The brute, however, instead of regarding the warning, and admiring the amazing virtue of his slave, redoubled his stroke, and that in such a manner, as actually to break the leg. On which Epictetus, without the least increase of emotion, and in the same cool, deliberate manner, only said, "Did I not tell you, that, if you went on, you would break my leg?" By the decree of Domitian against the philosophers, he was obliged to leave Rome; but returned thither again after that prince's death, and died there, under the reign of the Antonines.

(f) Lucius Annæus Seneca, a Roman stoic, born at Cordouva, about the year of Christ 13. He was tutor to the emperor Nero, by whom, on a suspicion of being concerned in Piso's conspiracy, he was condemned to die, which he submitted to, by causing all his veins to be opened.

(g) Caius

(g) Caius Plinius Secundus, surnamed the Elder, to distinguish him from his nephew and name-sake. This man, who was truly admirable for his depth of knowledge, as well as for the regularity and prudence of his conduct, lived under the reigns of Titus and Vespasian, who employed him in their most important affairs. He perished in the first eruption of mount Vesuvius, which happened in the reign of Titus, and in the seventy-sixth year after Christ. Being curious to see more nearly this dreadful wonder of nature (whose works he had ever been a careful observer of, and on which he had then written thirty-seven books, which have been handed down to us) he was stifled by the vapours of those flames which the mountain vomited forth; and perished in the fifty-eighth year of his age.

(h) C. Cilnius Mæcenas. The favourite and confidant of Augustus, the patron of men of letters in his time, and the great promoter of arts and sciences, which, under that prince's reign, flourished in the greatest degree of splendour. The protection which he procured from that emperor for all persons of wit or learning, has immortalized his own name, and caused it ever since to be bestowed as a complimentary title to all those great men who have thought proper to follow his example in that particular. But, unfortunately for literature, the number of them has not been very great.

(k) Juventius Celsus, a celebrated civilian and counsellor to Hadrian, by whom he was no less

considered and esteemed, than by his predecessor Trajan, under whom he had held the same honourable post.

(l) Another celebrated civilian, who lived under the emperor Severus, who held him in such high estimation, that at his death he committed to him the charge of his two sons, Caracalla and Geta; the former of which, who was a perfect monster, having killed his brother in the very arms of his mother, and being desirous to have this murder authorized by Papinian, that good man replied, That it was not so easy to vindicate a parricide as to commit it; which answer provoking Caracalla, he caused him to be beheaded, and his body, after being dragged indignantly through the streets of Rome, to be cast into the Tiber: This was executed in the thirty-seventh year of Papinian's life.

(m) Nicolao Machiavielli, a Florentine, who wrote in the sixteenth century. He has rendered himself famous by his writings, more especially by his treatise on politics, intitled, The Prince. This little book, which is full of detestable maxims, has been refuted by several writers, and, very lately, still further so by a prince, who is himself esteemed one of the greatest and most able politicians in Europe.

(n) Surnamed the Father of History, and the Prince of Historians. He was born at Halicarnassus, in the year 484, before Christ. In order to enjoy that liberty, which is so necessary to the pursuit of literature, he left his own country, and

and retired to the island of Samos, from whence he travelled through Egypt, Italy, and all over Greece. It was in these journies that he attained the knowlege he had occasion for towards the writing his history, in which he has been accused of publishing many falsities; in opposition to which charge he has met with many zealous defenders, amongst some of the ablest writers of these latter ages. Although he was not absolutely the first who undertook to write history; yet, as he is the most antient historian of those, whose works have been handed down to us, he cannot be refused the title of Father of them all.

(o) A Greek historian. He was of Athens, and descended from an illustrious family, his grandfather, the famous Miltiades, having been said to have married the daughter of a king of Thrace. He had himself the command of an army in that country, and was in great credit there by the possession of some gold mines, which he either enjoyed by way of inheritance from the king his great grandfather, or as the portion of his wife. He was unjustly banished his country by the machinations of Cleon: during his exile, which lasted for twenty years, he laid out great sums in the procuring the materials necessary to the designs he had formed of compiling an history: what he completed is come down to us, and is comprised in eight books: it was to have contained the whole Peloponnesian war, between the republics of Athens and Sparta, which lasted twenty-seven years; but death having carried him off,

when he had written the transactions of the twenty-first year, his work was left imperfect as to the other six. It was continued, however, by Theopompus and Xenophon, who have written the rest of the events of that war. He died 411 years before Christ.

(p) Another Greek historian, son of Lycortus, chief of the republic of Achaia. He was sent by that state, in joint embassy with his father, to Ptolemy Epiphanes; was afterwards charged with several other embassies; and came at length to Rome; where he compiled his history, which consisted of forty books; whereof we have no more than the first five intire, with some fragments of the others.

(q) A celebrated Latin historian. He was born at Padua, and came to Rome, where he established an extensive and illustrious acquaintance, at the head of whom was the emperor Augustus himself. He resided sometimes at Rome, and sometimes at Naples, whither he retired, that he might have the less interruption in the prosecution of his Roman history, which begins with the foundation of Rome, and concludes with the death of Drusus: it consisted of one hundred and forty books, of which no more than thirty-five have come down to us, the rest having been intirely lost: and even in those which we have, there are many parts very imperfect. He retired to his own country after the death of Augustus, whom he survived only four years. He was also author of many other works, which are lost.

(r) Suetonius

(r) Suetonius Tranquillus, another Roman historian. He lived under Trajan and Hadrian, to the latter of whom he was secretary; but lost that post from some failure in point of respect to the empress Sabina, in the execution of it. During his disgrace he compiled the lives of the twelve first Cæsars; a work equally entertaining and useful. All his other works, which were very numerous, are lost; excepting his lives of the illustrious Grammarians, and another of the Rhetoricians, a great part of which is also wanting.

(t) Another Roman historian, who was born towards the end of Claudius's reign. Vespasian and Titus raised him to the first dignities: he was prætor under Domitian and Nerva, and even attained the consulate in the reign of the latter. He wrote a Roman history, of which only five books remain; and, after that, his Annals, good part of which are also lost; a treatise on The customs and manners of the then inhabitants of Germany; and a Life of the consul Agricola, whose daughter he married. He had the honour of giving a master to the Roman empire in his posterity, the emperor Tacitus being said to have been a descendant from him.

(u) A philosopher, historian, and orator. He was a native of Cheronea, a city of Bœotia, flourished in the time of the emperors Nerva and Trajan, and composed several treatises on morality, which are come down to us, as well as his lives of illustrious Greeks and Romans: works which bear evidence of a very extensive knowledge

knowledge in a variety of things equally useful as curious.

(w) A philosopher, and first of the seven sages of Greece. He was born in Miletum, a city of Ionia, and was the first who penetrated into the depths of astronomy, foretold solar eclipses, and knew the regular courses of the stars: he was also the first who observed the changes of the seasons, and divided the year into three hundred and sixty-five days. He died about 544 years before Christ.

(x) This was one of the most illustrious philosophers of antiquity. He was born at Clazomene in Ionia, five hundred years before Christ. His genius was almost universal; he greatly improved the study of geometry, and wrote on the quadrature of the circle. The most difficult phenomena of nature, the system of comets, the Via Lactea, earthquakes, winds, thunder, lightning, the overflowing of the Nile, the flux and reflux of the sun, the doctrine of eclipses, and every thing else of this kind, came within the reach of his researches. He was the first philosopher who put his sentiments and knowledge into writing, and published them for the general good. For a further anecdote of him see vol. 1st. of this work.

(y) A philosopher, born at Tarentum, about the year 408 before Christ. He was an excellent mathematician, and the first who introduced the cube in geometry. He was so well versed in mechanic powers, that he made a pigeon of wood which flew: this, however, has been many times imitated,

imitated, and has been brought to great perfection in our own age.

(z) This celebrated mathematician, surnamed by the Greeks the Wisest and most Divine, was born in the second century, at Pelusium, a city of Egypt, where he resided under the reigns of the emperors Adrian and M. Aurelius Antoninus. His works, as well as his system of the heavens, are so well known by every person, who has but the least acquaintance with even modern philosophy, that it would be absolutely superfluous to dwell upon either in this place.

(aa) One of the greatest orators of antient Greece. He was born at Athens, four hundred and thirty-six years before Christ. He was at first inclinable to have harangued in public; but not succeeding in that design, he satisfied himself with forming disciples, whom he instructed with great care, and many of whom became very conspicuous orators. He ever testified so ardent a love for his country, that, on seeing it ruined by Philip king of Macedon, he conceived such a poignant grief, that he starved himself to death, although at that time ninety years of age. He composed many very fine orations, but few of which, however, have reached our days.

(bb) A Greek orator and tragic poet, born at Athens, where he flourished about the year 316 before Christ. He was esteemed one of the best orators of his time, and was a rival of the celebrated Demosthenes, against whom he was stirred up by a spirit of, perhaps at once, emulation and hatred.

Unfortunately

Unfortunately for himself, however, he, in a public oration, attacked Ctesiphon, a friend of that orator. Demosthenes defended the cause of his friend, and occasioned his accuser to be banished for calumny: the latter, however, fled to Rhodes, where he established a school of rhetoric. One day, as he was reading to the Rhodians the oration which he had composed against Ctesiphon, taking notice that these people could scarcely give credit to his having been condemned to exile after his pronouncing so fine a piece of oratory, he told them, that they would not have been in the least surprised at it, if they had but heard the reply which Demosthenes had made to it. A compliment, no doubt, of the most gratifying kind to that famous orator, especially when proceeding from the mouth of his rival. From thence Eschynus went to Samos, at which place he died in a little time after.

(cc) M. Tullius Cicero, the most celebrated of all the Roman orators. He was born in the year 116 before Christ, at a place called Arpi in Tuscany: his family, according to some writers, was of illustrious origin, and of very middling according to others, who take on them to assure us, that it was to his amazing eloquence alone that he stood indebted for all those high dignities to which he arrived. In spite, however, of all the important services which he had done the republic, especially in his discovery and punishment of Cataline's conspiracy during his own consulship, his conduct in which had acquired him the title of

FATHER

FATHER OF HIS COUNTRY; in spite, I say, of all his rare and marvellous talents, this man's name was entered in the list of those who were proscribed, during the administration of the triumvirate, by Mark Antony, who had a mortal hatred to him. He was assassinated at the age of sixty-three, by one Popilius Lena, a wretch, whose life he had saved but a little before, by his defence of him, in regard to an accusation laid against him for the murder of his own father. This monster of ingratitude cut off his head and hands, at the command of Antony, to whom he carried them yet bleeding, and who exposed both to public view, at that very tribunal, from which this inimitable orator had a thousand times harangued the senate and the Roman people. Before the execution of this horrid indignity, which would have been sufficient to have excited the whole city of Rome to a revolt, had she not for some time been accustomed to see her streets stream with the blood of her most illustrious senators, Fulvia, the wife of Antony, had given vent to a thousand injurious abuses against this respectable head, from which she had plucked out the tongue, and which, in her rage, she had disfigured in many places with a gold bodkin which she wore in her hair. Almost all the works of this truly great man, which are, and ever will be, deservedly admired, are transmitted down to us, and have been translated into all the living languages of Europe.

(dd) Quintus Hortensius, another famous orator of Rome, where he was born. At nineteen
years

years of age he first began to plead, and continued so to do for forty-eight years. Cicero, who was his cotemporary, and with whom he stood in a very close degree of competition for the prize of eloquence, speaks of his memory as a prodigy, and gives him the praise of being an excellent orator. He had amassed great wealth, which he made a very proper use of. He was extremely neat in his person, and remarkably magnificent in his furniture, and in the entertainments he gave: he had four most sumptuous country seats; and it is reported, that at his death, there were ten thousand butts of wine found in his cellars. He died a little before the civil war broke out, which ruined the liberty of Rome, and which he had done his utmost to prevent, by endeavouring to accommodate and sooth the minds of both parties.

(ee) A Greek poet, to whom the title has been given of Prince of the Lyric poets. He was born at Thebes, about the year before Christ 500. He composed a great number of pieces of poetry of all kinds, although none of them have come to our hands but his odes in praise of those who, in his time, won the prizes at the solemn games of Greece. Although he is not the oldest of the lyric poets, yet he is the most celebrated, and the one whom antient Greece esteemed and distinguished above all the rest. Even long after his death, those of his family were distinguished on his account; and Alexander the Great, when he took Thebes, although he razed all the rest of the city,

city, would not suffer the house in which this poet had lived to be injured.

(ff) A Greek poet, who was very excellent in tragedy. He was born in the island of Salamene, about 480 years before Christ. He applied himself to tragedy when but eighteen years old, and it is said composed ninety-two, of which we have but twenty remaining. He made a tragical end, having been torn to pieces by dogs; or, as some writers will have it, by women (whom he appears never to have loved, and whom he treats with great severity in his works) as he was walking and meditating in a wood which he used to frequent. This misfortune befell him in his seventy-fifth year.

(gg) Another tragic poet, and cotemporary with the former. He was of Athens, and composed an hundred and twenty tragedies, of which only seven have reached us; whose great beauties are to this day justly admired. Cicero, who sets all the value on this poet which he deserves, tells us, that being extremely old, his children growing weary of waiting till his death for their inheritance, wanted to have made him be imagined an idiot, and in consequence of that pretence, to have got the management of his fortune out of his hands. Sophocles thought he could no way better vindicate himself from this accusation, than by shewing to the judges, and causing to be represented, the tragedy of *Œdipus at Colonna*, which he had just then finished: the magistrates, after having seen this piece, sent him away, not only fully acquitted from the accusation laid against him, but also loaded with

with all those elogia which the author of so fine a piece undoubtedly deserved. He did not, however, long survive this event; for he died with excess of joy a little while after, on the news being brought him that one of his tragedies, which he had even composed in his old age, had born away the prize at the Olympic games.

(hh) A Latin poet; the son of a potter of Andés, a village in the Mantuese. The beauty of his genius and talent for poetry, which he carried to such an height of perfection, as to acquire the title of Prince of Latin poets, procured him the esteem and friendship of the most distinguished personages of Rome, at the head of whom were Augustus, Mæcenæ and Pollio. He died at Brundisium in Calabria, aged fifty-one, and nineteen years before the birth of Christ.

(ii) Another Latin poet, almost as celebrated as the former, although his writings are in a very different taste. He shone at the court of Augustus, where he lived in a degree of familiarity, which at length proved fatal to him, by occasioning him the displeasure of that prince, who condemned him to exile; in which, after seven years, he died.

(kk) A third Roman poet, no less renowned than either of the former. He was particularly excellent in satire and in lyric poetry. His great talents, added to the liveliness and elegance of his wit, gained him the friendship, esteem, and consideration of all the persons of genius and distinction in the court of Augustus. The works
of

of all these writers, which have almost all been preserved down to our times, are so universally known and admired, that it would be great impertinence to expatiate any further on them here.

(II) This philosopher formed a plan of a commonwealth, from which poets were intirely excluded, as persons whose writings tend only to the corruption of manners.



CH A P. VIII.

HELL a residence for celebrated and ingenious artists.

NE X T to the scientific personages I have just been speaking of, come the celebrated and ingenious artists; their van led up by painters, sculptors and architects. There you may see a DÆDALUS, an ARCHYTAS (a), a CALLICRATES (b), a PERILLUS (c), a PHIDIAS (d), a LYCIPPUS (e), an APELLES, a PRAXITELES (f), a POLYCLETES (g), a ZEUXIS (h), a TRIMANTHES (i), and a thousand others.

In

In short, as Hell is a million of million times more populous than all the countries of the earth together, there must consequently be to be seen in it, by millions, inhabitants of every age, every sex, every rank, every condition, every art, and every profession.

NOTES.

(a) Grecian antiquity brings us acquainted with four persons of this name, and all of them renowned in arts and sciences. The one meant in this place, was an architect, and a celebrated machinist; he wrote an excellent treatise on machines, which has been lost, as thousands of other books written by the antients have been.

(b) A Grecian sculptor, extremely ingenious; he was so skilful and so delicate a workman, that the historians tells us, he engraved lines of Homer on a grain of millet. He made a chariot of ivory, so neatly manufactured, that it could be concealed under the wing of a fly; and carved emmets of the same substance, as small as life, and yet with all the limbs complete and perfect, even to the minutest and almost imperceptible parts of them.

(c) A celebrated artist of Athens. In order to gratify the cruelty of Phalaris, the tyrant of Agrigentum,

gentum, he fabricated, by his command, a brazen bull, which was hollow, and into which the tyrant used to inclose such of his subjects as he condemned to die, and burn them alive in it. Phalaris, at length wearied out with the importunities of Perillus, to obtain the gratification which had been promised him for this piece of work, that he might be no longer troubled with them, commanded him to be shut up in the bull, and burnt alive. These excessive and repeated cruelties of the tyrant, however, rendering him insupportable to his subjects, they at last revolted, took him, and forced him, in his turn, to undergo the same fate.

(d) An excellent Greek sculptor. Amongst the great number of his works, which have rendered his name famous, is more particularly recorded the remarkable statue of Minerva, thirty-six feet high, and intirely of ivory, which he made and placed in the temple of that goddess, in the citadel of Athens. Afterwards, being driven from that city, he retired into the province of Elis; where he was killed, after having finished and erected in the temple at Olympia that magnificent statue of Jupiter, which is looked on as one of the wonders of the world.

(e) Another Greek sculptor, very famous: he lived in the time of Alexander the Great; and worked with so much facility, that he produced more works than any other of the antient sculptors. His statue of a man rubbing himself in the bath, that of the sun in his chariot, drawn by four horses, and

a third of Alexander the Great and his favorites; all pieces of admirable beauty and inimitable execution, were transported to Rome by the Romans, at the time that people had subjected Macedonia, and all the rest of Greece, to their empire.

(f) Another antient sculptor, born a little before the time of Alexander the Great. His statue of Venus, which he carved for the inhabitants of Cnidos, and whereof Lucian has given us a very ample description, was so admirable a work, that the Cnidians refused it to king Nicomedes, who, in order to obtain it, offered to remit them the tribute which they paid him; preferring the pleasure of possessing that admirable master-piece, before that of being intirely free and independent.

(g) Another celebrated Greek sculptor, who flourished about the year 432 before Christ. His statues in brass were very highly esteemed; witness only one of a young man crowned, which was sold for an hundred talents, or about fifteen thousand pounds sterling.

(h) An excellent painter, native of Heraclea, who lived about four hundred years before Christ. His art procured him immense riches; insomuch, that latterly he would not sell his pictures, but rather chose to give them away; saying, That he could not set any price on them, which would not be below their value. Before that time he used to take money for only seeing them; which occasioned the nick-name of the Courtisan to be given to his celebrated picture of Helen, which he painted from all the finest women in the city, chusing
some

some peculiar beauty in each. It is related of this painter, that in a trial of skill with one of his contemporaries, named Parrhasius, he painted a bunch of grapes so natural, that the birds came to peck at them, thinking them real. Parrhasius, on the other side, say the same writers, painted a curtain with so much skill, that Zeuxis, taking it for a real one, desired him to draw it aside, that he might see what he had painted behind it: on which Parrhasius convincing him of his mistake, he acknowledged himself outdone, since he had only deceived the birds, but the other had imposed on the very masters of the art.

(i) Another painter of antiquity; celebrated for all his works, but more particularly for a picture of the sacrifice of Iphigenia, commended by all the most famous and ingenious writers of his time.

C H A P. IX.

HELL the habitation of the wisest and
best people.

AND that you may not run in a false opinion, that this spacious empire is peopled only by such as have led wicked lives on earth, I must inform you, ere we proceed any farther, that there is nothing that can have a less substantial foundation in reality, than such a prejudice. In short, you will here meet with all these famous personages which antient Greece honoured, by way of excellence, with that most venerable title of THE WISE : nay more, give yourself but the trouble to go there to see, and you shall find, placed at their very head (nor do I here advance any thing but what has been averred before my time by many orthodox divines) there you shall find, I say, placed at their head, that celebrated king of Israel, so famous for his wisdom ; that wonder

wonder of the universe, who from the farthest extremities of the globe was sought for to advise and to consult; in short, that very SOLOMON, for whom our sacred oracles have assured us, that Heaven unlocked the choicest treasures of its wisdom: there you shall see him; you shall even hear him there dispensing forth, in the midst of this awful Sanhedrim, those admirable Proverbs, those charming sentiments of morality, which he so little practised in his life-time; resembling, in that point, many of our modern preachers, who follow not, and would indeed be vexed to be obliged to practise, an hundredth part of all those moral doctrines they tear their lungs to pieces in the pulpit to publish to their flocks; and which we pay them for with good exchange.

In short, gentle reader, even though you should take it into your head to be scandalized at it (a weakness, by-the-bye, which I can scarce believe you guilty of) I cannot help assuring you in this place, that as

there are in Heaven certain personages, who, whilst on earth, did not lead, in every particular, the most exemplary lives, such as a DAVID, a LOT, a RACHAB, a MAGDALEN, a St. AUGUSTINE, a GREGORY VII. a PIUS V. and a great many others who have been crammed in thither, especially in these latter ages, without any very strict scrutiny into the historical truth of their lives ; so also in HELL, there are a great number of very excellent people, such as a SOCRATES, a PLATO, an ARISTIDES, a CICERO, an EPICTETUS, a SENECA, and an infinity of other virtuous personages ; who, who after having enlightened this our upper world with their writings, their examples, and their admirable systems of morality ; after having also instructed it by their virtues, by their good works, and by their irreproachable lives and conduct ; are sent down to do the same beneficial office in the infernal regions ; which would be extremely disappointed were they not to be
honoured

honoured with their amiable and edifying company.—But now proceed we in our researches for the pleasure and improvement of our readers.



C H A P. X.

These regions the seat of riches and of generosity.

ONE of the first and principal occupations of mankind here on earth, is to make their court to the great; and still more so to the rich, either to gain their favour and protection, or with a hope to find in their opulence a resource for relief in their necessities, or for assistance in their negotiations. For this reason it is, that we behold the poor abandoned and shunned by all the world, whilst the great and rich see themselves perpetually surrounded by a throng of people, who seek their favour and their

F 4

friendship,

friendship, with a degree of eagerness which sometimes even becomes troublesome. In HELL, none of these steps are necessary ; no flattery, no servility, no attendance needful on those whom you find there ; their ears are ever open of themselves to any piece of service in their power to do to you ; their generosity prevents your very asking it. Have you a favour to demand ? Is it a sum of money to bring you out of some unlucky scrape you have got upon your hands ? to free you from the persecution of your creditors, those animals formed for the torment of the human race in this world and the next ? Is it, in short, to gratify your pleasures ? But take the pains to go and find out CROESUS (a), MIDAS (b), PYTHES (c), CRESUS (d), LUCULLUS (e), or ATTIBALIBA (f), or an infinity of others ; their purses shall be opened to you instantly : an advantage you cannot expect to find in Heaven, which is inhabited by none but people not worth a single sou,

and

and whom, by much the greatest part of, even in their lives, renounced what little fortunes they possessed, to make themselves the lighter for the laborious journey which they had to take before they could get thither.

But should you be, through fear or diffidence, unwilling to address these great personages themselves (although they take the highest satisfaction in sharing what they have with those who stand in any need of it) you need but to apply to their intendants, or the ministers of other princes, who you may see perpetually near them in numbers inexpressible; those ministers who, whilst on earth, feathered their nests so well, and filled their coffers with the gold of provinces which they had the direction of; though they were sent indeed but to promote the good and happiness of the inhabitants: from these you will most certainly obtain whatever you require; provided, mark me, that the spirit of rapine, which animated them

them here, does not continue to exert its influence on them in the infernal regions.

NOTES.

(a) The fifth and last king of Lydia; of the family of the Mermondes. He succeeded his father in the year 567 ante Christum, and applied himself closely to the extending his dominions, which he did with astonishing success; by which means, having been one of the richest and most powerful monarchs in the world, he became also one of the most magnificent and liberal: but this prosperity forsook him in the war he made with Cyrus; in which he was made prisoner, and was very near being burned alive by the command of that conqueror. History has not transmitted to us any account either of where he died, or what became of him afterwards.

(b) A king of Phrygia, who gave entertainment to Bacchus: that god, as an acknowledgement for the treatment he received from him, granted him, at his own request, that whatever he touched should be immediately converted into gold. But Midas soon repented his imprudent request, and intreated Bacchus to take it back again, he being in great danger of being famished, as all food the instant he touched it, became gold. The antient writers, by this fable, would have us understand, that this prince had great wealth, but very little wisdom;

wisdom ; which also appears to have been the case, by an addition which the poets made to this story ; who tell us, that this talent was not bestowed on him by Bacchus, but Apollo, and that by way of punishment for his folly, in giving a stupid judgment in a contest between himself and Pan ; and still farther bestowed on him a pair of asses ears ; which he was always forced to conceal under a tiara or bonnet, which he had made on purpose.

(c) A very rich man in Lydia ; who lived in the time of Xerxes, and was possessor of gold mines, which he applied his sole attention to the improvement of : but in the prosecution of this design many lives being lost, his wife, touched with compassion, attempted to cure his thirst for riches by the following stratagem : one day as he was just returned hungry from a journey, she ordered to be served at table many covers, under which were nothing but heaps of gold. At first the lustre of these extraordinary delicacies pleased him ; but at length, like a second Midas, he complained of their hardness, and that they could not satisfy his hunger : from which his wife took occasion to lay before him his blindness, and the miseries to which his insatiable thirst of money might expose him.

(d) M. Licinius Crassus, a Roman equally remarkable for his riches, and for his eagerness to acquire them. It is said, that when he first entered into the service of the republic, he was worth eight hundred talents, or about forty-five thousand pounds. He afterwards acquired such great riches, that he made a public feast ; at which, not satisfied
with

with treating the whole people of Rome, he gave to every citizen as much corn as he could consume in three months. He was consul with Pompey, and afterwards one of a kind of triumvirate with him and Julius Cæsar. Syria falling to his lot, eaten up as he was with the thirst of wealth, he amassed these immense sums, pillaged the temple of Jerusalem, and carried away all the treasures of Judea. He took in this temple not only the thousand talents, which Pompey had not dared to touch; but also all the gold he found, which amounted to eight thousand: he took away also a beam of massy gold, which was inclosed in another of wood, that was hollowed on purpose to conceal it. Eleazar the high priest, who alone knew this secret, was in hopes, that by discovering it to Crassus, he should prevent his touching the other riches of the temple, especially the sacred ornaments and vases, which were of massy gold. Crassus promised him at first what he requested; but afterwards, neglecting oaths and promises, he carried off whatever he could find. He had so high an idea of riches, that, according to Cicero, he looked on no man as rich, if he was not able to support an army. His covetousness induced him to wage war with the Parthians, who, he had been told, were very rich: but here heaven overtook and punished all his sacrilegious rapines; for, advancing into that country with an army of one hundred thousand men (which one would have imagined would have carried every thing before them) it was so thoroughly defeated, that

that he himself was slain, and not above ten thousand men returned to Syria. The Parthians having cut off his head, carried it to their king Orodes, who caused melted gold to be poured down the throat of it; saying, That as his heart and mind had been burnt up with the insatiable and parching thirst of gold, it was but fitting his body, though exhausted of blood and life, should also be burnt up with the same metal.

(e) L. Licinius Lucullus, a great man in the Roman republic, whereto he did many signal services. As he was extremely rich, he became remarkable for luxury in his dress, his furniture, and his table. His love of literature induced him to fit up that fine library at Rome, which Cicero tells us he himself, though at that time very young, used sometimes to go and study in.

(f) A king of Peru, of the family of the Incas. He lived and reigned in the beginning of the sixteenth century, and was one of the richest and most magnificent of the American princes. But Francis Pizarro having discovered Peru and settled there, occasioned all his misfortunes. He strove, in vain, to surprize him by deceitful compliments; but having defeated his troops, and taken him prisoner, he treated him in the most cruel and infamous manner; for in spite of his word given, in spite of oaths and protestations, after taking all the treasures this prince resigned to him, he caused him to be strangled about the year 1533. God did not, however, permit this crime to pass unpunished: Francis Pizarro, the author of it, was
killed.

killed by Diego, the son of Almagro; and his brother had his head cut off, by the command of Vocca de Castro, whom the emperor Charles V. sent into Peru in quality of viceroy.



C H A P. XI.

The finest women and handsomest men to be met with in this place.

WE are now coming to the mention of another advantage, which no less adds to the delights of this habitation than the preceding one. For certainly, next to the pleasure of having gold and silver at disposal, there is none which here on earth we seek more eagerly, or taste more sensibly, than that of love; and if so, I need only leave it to your own imagination, whether there must not be in Hell the amplest means to gratify that passion. Who can indeed dispute it? Since there you find, as in a general rendezvous, as in one grand seraglio, almost whatever the world since its creation

creation has ever yet produced of lovely and enchanting amongst women. Yet there you may behold, not one, but hundreds, millions, whose beauties might again make Jove transform himself into a thousand shapes, was not that wanton god most fully tired of running after mistresses. There you may view, and gaze upon with admiration, that beauteous HELEN, whose bewitching charms were so destructive to the family, the city, and the empire of king PRIAM, all which it caused the total desolation of. Around, on every side of her assembled, stand GALATEA (a), BRISEIS (b), and SEMIRAMIS (c), LAIS (d), LUCRETIA, LAVINIA (e), and PHRYNE (f), and thousands more, whose fame has not been greater for their beauty than their gallantries. There also you behold in all their charms, in the full lustre of attraction, and decked in every grace, those happy fair ones whom the greatest poets, so lavish in their praise, have in their lays immortalized ; such, amongst
many

many more are the CORINNA of Ovid, the GLYCERA and LYDIA of Horace, the LESBIA of Catullus, the DELIA of Tibullus, the LICORIS of Gallus, and the CYNTHIA of Propertius. *All these enchanting beauties, these “ wondrous patterns of excell-
 “ ing nature,” there lavish forth their brightest charms upon you, which you have nothing more to do but to enjoy at full: a privilege which there you share in common with all those princes, heroes, and illustrious personages, who had the fortune in this upper world to get them as mistresses or wives. What can be more delightful than the prospect of happiness like this? A happiness which is not even tasted by the blessed in heaven: a place from whence all gallantry and intercourse with women have been for ever banished; and where beside none of them ever come but old or ugly, bigots or prudes; or, in a word, women who, from the world’s not taking any notice of them,

them, have, through vexation or necessity, bestowed themselves on God.

Think then, ye mortals, you whom the love ye bear this charming sex, transports on earth to such degrees of folly and of madness, that ye shall yet be able to withstand the joint attacks of this innumerable train of objects so seducing? No; should ye even swear to me by STYX, I should not give one word of credit to it. And why? Because this passion, which ye think extinguished, and buried with your bodies in the grave, will instantly rekindle at the flames of Hell, and burn with double vigour at the sight of such a world of beauty. Nay it will be by so much the more violent, as your sensations and desires being more enlivened there, you will not have the power to resist them.

You too, ye fair ones, ye Machiavels in love and gallantry, you whose high-beating hearts, whose warmth of blood would not, whilst in this world, permit you even to

was nick-named the Sister, from her plundering her lovers, as if they were so many sieves which could hold nothing from her. Quintilian mentions a third of the name, who being accused at Athens of impiety, her advocate long pleaded her cause in vain, but at length gained it by discovering to the judges her face and bosom, which were of an amazing beauty. So true it is that

Two brilliant eyes will still prevail,
And turn to either side the scale.

(g) A very great general amongst the Athenians, who repaid him with the utmost ingratitude for all his services. He was one of the handsomest men in Greece, and had been a man of great gallantry in his younger days.

(h) A young man of remarkable beauty, who threw himself into the fire to avoid the criminal caresses of Demetrius Poliorcetes.

(i) A Phrygian youth; of whom the goddess Cybele was passionately enamoured. She intrusted to him the care of the sacrifices offered to her, so long as he should keep inviolate the vow of chastity, he had made to her: but failing in that particular, and to avoid falling again into the same fault, he castrated himself; a custom which from that time all the priests of Cybele were obliged to follow. It would not be unserviceable to many husbands, if a like regulation was established in a certain religion.

(k) The son of Troas, king of Troy. He was beloved on account of his beauty by Jupiter; who, under

under the figure of an eagle, carried him up into heaven, where he gave him the place of cup-bearer to the table of the gods, then vacant by the marriage of Hebe, the goddess of youth, to Hercules.

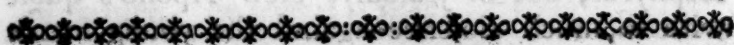
(l) Another youth equally beloved by Apollo and Zephyrus. The antient poets tell us, that as he was one day playing at quoits with the former, Zephyrus, out of jealousy, blew Apollo's quoit with so much violence against the young man's head that it killed him. Apollo greatly regretted his loss; and the earth, in order to console him, changed the blood of Hyacinthus into the flower which bears his name.

(m) Another young man extremely beautiful. He sprung from the incest of Cynirus, king of Cyprus, with Myrrha his daughter. Venus was passionately enamoured with him. He was killed by a wild boar, which he was so imprudent as to attack alone; tho' some say it was a god under that form, being jealous of the favours granted him by that goddess, and which he thought himself more deserving of.

(n) A son of the river Cephissus, and Liriope the daughter of Oceanus, who was blest by nature with an extraordinary share of beauty. His parents having one day consulted Tiresias concerning the destiny of their child; he replied, "That he should live so long as he did not see himself:" which was afterwards verified; for one day returning home greatly fatigued from the chase, he stopt at the brink of a fountain to quench his thirst; when seeing his own figure in the water,

he fell so desperately in love with it, that he pined away upon the spot with love and languor,

(o) Another youth, who was possessed of great personal charms. He is said to have been carried away by the nymphs of a fountain, to which he went to draw water for Hercules, whose favourite he was.



C H A P. XII.

An unparalleled pleasure to be found
in HELL.

ONE of the greatest, and indeed one of the most rational and useful pleasures which men can possibly meet with in this world, is that of travelling. I grant it is expensive: but though it does cost money, and is besides attended with fatigue, yet it must be confessed, that both are amply recompensed by the advantages that may be reaped from it. By travel we not only taste the pleasure of passing thro' the different countries and the various climates

mates which this terrestrial globe has been divided into; but also that of seeing the different nations which inhabit them, hearing the several languages they speak, and observing all their various customs, manners, fashions, laws and government, their geniuses and characters; many of which are diametrically opposite to those of that we live in: all which are points of knowledge that prove of great amusement and emolument. We cannot but observe, that all the greatest poets, from Homer, who first set them the example, when they would lead their hero to the paths of virtue, give that which he already did possess an opportunity of shining; or, lastly, form him to the arts of government, have ever in their epics made him travel.

History also teaches us, that the greatest men, when they were earnest to attain perfection in any art or science, have always spent a number of their years in going over the world, to seek out and converse with

those persons whose skill, in what they wanted to acquire, was most renowned, in order to avail themselves of their superior talents, and gain improvement from experience. I here also must add, to the honour of the present age, that this example, so serviceable to all who are desirous of improvement, or to acquire a knowledge of the world, finds daily imitation in those good heads of families who are rich enough to go to such a charge in the compleating their childrens education.

Now this great pleasure, which, here below, is not to be obtained without a great expence of money and much fatigue, nay even not without the running into the way of many dangers; you have in Hell for nothing, without enduring any kind of labour, or running any risk : for there you find, not only when you come there, but even on the road, as I have told you in another place, English and French, Spaniards and Portugese, Italians and Germans, Savoyards

ards and Swifs, Varafdins, Talpacks, Crapalks, Croats, Wallachians and Pandours, Hungarians and Bohemians, Dutchmen and Pruffians; Poles, Saxons, Swedes and Mufcovites; Danes, Laplanders, Sarmatians and Perfians; Arabs and Tartars; Armenians and Abyffinians; Moors, Ethiopians, Turks, Jews and Barbarians; Indians and Tonquinefe; Chinefe and Malabaric; Moguls and Hottentots; Batavians and Japonefe; and Africans of every nation and of every colour; Americans, whose names have fcarce been heard of, Cherokees and Potowas, Hufons and Alonquins, Illinois, Iroquois, Suriquois, and Micmacs, Mexicans and Brafilians, Topinambous and Peruvians; in a word, all the nations and all the people who do or ever have inhabited the furface of this vaft extended globe, are here affembled all as in one grand convocation.

Now let me ask you, if throughout the univerfe there can be any fingle view of numerous

numerous multitudes that could be even mentioned with the most distant thought of a comparison to this immense assembly? What are the famous fairs of Sainte Germaine or Bourdeaux; of Holland, Leipzig, or Mayence; of Franckfort, or of Stourbridge? What are the so-much-boasted exchanges of Amsterdam or London, those markets for the commerce of the whole world besides? What are the trading towns the best inhabited of China and Japan, of all the East, nay even of the universe? Can any of them, could they all together present the curious eye with such a sight? No, certainly. And what still adds a higher relish to the pleasure is, that in this great croud you will receive the joy and satisfaction of finding your relations, and even meeting your most distant ancestors, whose names you never heard the mention of, and who, for ages, have been quite forgotten. A pleasure so transcendent, that there have even instances been known of persons, who
have

have rather chosen to go to Hell, where they have been assured their ancestors resided, merely for the delight of seeing them, than take the road to Heaven, where they were satisfied, with reason, they would never find them.

The truth of this assertion is proved to us in history by the example, amongst many others, of a certain king of the Frisians, named Radbord: this prince, according to the account given us of him by both the antient and modern writers, when he was on the very point of being baptized, took it into his head to ask the bishop, who was preparing to perform the ceremony, whether in the paradise which had been promised him in consequence of his changing his religion, he should find his ancestors and predecessors: the bishop having told him, that as they had all died Pagans, they could enjoy no portion of the heavenly inheritance, but were all in Hell. “Nay then,” replied the king, lifting

ing his foot out of the font into which he had already dipped it, “ if that be the case, “ take back again your baptism and paradise: I had much rather go to Hell, “ and be there amongst a good and numerous company, with my illustrious “ ancestors, and other persons of my own “ rank, than to your paradise, from which “ you have shut out all these brave people, “ and filled it up with none but paupers, “ miscreants, and creatures of no note.”

This reply, and the resolution that accompanied it, are irreplicable proofs how perfectly our earlier Christians were instructed, and how thoroughly persuaded of the truth of our holy religion; and at the same time does the highest credit to their convertors. Quære, how much more do those of our own times owe to the reverend gentlemen who are their directors and confessors?

C H A P. XIII.

HELL honoured with the presence of the saints and angels, nay even of God himself.

BUT if the company and awful sight of all these kings and princes, these emperors and mighty men by whom the infernal regions are inhabited, should still be insufficient to remove your scruples, and urge you with the utmost expedition to proceed upon your journey, and add one to the number of its tenants; I have still one argument more remaining, against whose powerful weight I am well persuaded you cannot urge a motive for resistance: yes, I am fully certain that you will burn with the most ardent wishes to go there, as soon as I have told and proved to you, that even God himself honours it with his presence: this is a sacred truth you cannot disallow, unless you would deny to that

fu-

supreme and sovereignly perfect Being his immensity, whereby he fills all space, and becomes ever present in every place, whether of Heaven, of Earth, or Hell, and throughout every part of this great universe. But should you be so impious, or rather so mad (which, however, I would be very far from supposing) as to refuse me your belief of this most incontestable truth, I need do nothing more, intirely to confound you, than send you to that royal Prophet, that inspired Writer, that Man after God's own heart, who, in one of those sacred oracles which the holy spirit of the Deity itself has dictated to him, acknowledges and owns it: "Whither shall I go," says he, "from thy spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there; if I make my bed in HELL, behold, thou art THERE *." After which authority, dispute it with me if you dare.

* Psalm cxxxix. v. 7, 8.

Nor is this all: not satisfied with dignifying the regions of Hell by his own immediate presence, the Almighty has also willed, that his dear son, our divine Saviour and Redeemer, should do it the same honour; nay, that he should even stay there three days and as many nights before he should ascend to Heaven; which was not to be opened to him but through this condition. Dispute this truth with me: be rash and inconsiderate enough to do so: I shall, if so, refer you for conviction to that apostolic creed, wherein you make, in solemn terms, profession of believing it *.

Lastly, to prove to you that every thing which Heaven contains, takes pleasure and even pride in journeying down to Hell, I must still farther tell you, and that from the authority of the whole Romish church, that Purgatory, which I before have shewn

* He was crucified, dead, and buried, and descended into HELL.

you is but the Anti-chamber of Hell, is daily frequented by the greatest saints, and the celestial spirits; some of whom are continually coming and going to take away from thence and lead to Heaven the souls of sinners, who either have stayed their time of penitence, or shortened it, or totally expunged it, by the great sums which they were wise enough at their deaths to leave to the priests for that purpose; whilst others are so kind as to take up their residence there, and with most kind and charitable assiduity, comfort and refresh from time to time those poor unhappy souls, who, for the want of money for their ransom, or sometimes from a want of the same proper foresight, are, it is said, condemned to stay and burn there for thousands of years; nay, for as many ages.

And now, after all that I here have told you; that I have proved to you indisputably; can you have still remaining the least repugnance against going into Hell, where
you

you perceive there is such excellent company? They must indeed be difficult to please, who cannot find their desires gratified in an habitation which is almost the general rendezvous of all the human race: in an habitation, where, amongst the millions of its inhabitants, are to be found by hundreds, persons who have made themselves renowned and valued in the world; some for their profound learning, their excellent talents, and depth of penetration; others for their prudence, their purity of manners, and integrity of life: these for the splendor which their riches gave them, and the noble ardor and thirst they shewed in the pursuit of pleasures; those for heroic valour, for their great conquests, and their unlimited extent of power: some for their gallantry and beauty; and every one, in short, for some peculiar part of eminence they played whilst here on earth. Has Heaven any thing to offer in counterbalance of these bright advantages? Alas! that

place is only inhabited by the poor of spirit, by fools, by idiots, and by children, or persons who resemble them. A fine comparison indeed to make! And can it then be wondered, after this, that so many people prefer the realms of HELL; and, to procure a place in it, do things of which they would not undergo a hundredth part to gain one in the other?

C H A P. XIV.

HELL the true source and fountain-head of news.

THIS is another advantageous circumstance for persons of real curiosity, which they can find no other place so well adapted to give them perfect satisfaction in: for it is indeed impossible, but that amongst the innumerable multitude of subjects, who are perpetually coming from every

every part of the four quarters of the globe, to people LUCIFER's extensive territory; but there should daily come—What do I say of daily—Say rather every minute of the day, the freshest news of every thing that passes here on earth; and which must give an infinite delight, as well to those who bring and tell these tidings, as to the persons who listen to and learn them. First, let me then repeat to those who hear them: the mind of man is naturally curious, and ever passionately fond of novelty. Whence it proceeds, that when we meet a friend or an acquaintance, the first thing that we say, after the common course of mere civility, is, Well, what news?—A curiosity so insatiable, that here, above-stairs, it constitutes the fortune of Gazette writers, the amusement of News-mongers, and the principal employment of all those idle do-nothings, who take upon themselves the titles of Speculists and Politicians.

Now, as in HELL, no one has any thing to do, imagine to yourself with how much greediness they naturally run to find out any one who is but just arrived; nor have these on the other hand less appetite to utter what they know as soon as asked. For, as an old philosopher has said, “ However
 “ pleasing, however interesting any thing
 “ may be, it has no charm for me longer
 “ than whilst I have it in my power to
 “ share it with another.” The same motive also induced ARCHYTAS of Tarentum, that celebrated astronomer of antiquity, to to say, “ That was it possible for a man to
 “ go up to Heaven, to see and examine
 “ nearly the courses of the stars, and be informed of all the fabric, conduct, and
 “ wonderful œconomy of the universe, and
 “ should, when he came back, not meet
 “ with any one to whom he could relate
 “ what he had seen; I am persuaded,” continues this great man, “ he would regret
 “ his having made the journey.”

In

In short, man naturally is fond of the relating, not only what he has seen, but also what he has read, nay even what he has but heard related; nor is he less so of hearing others do the same. Now that this pleasure is ever reciprocally communicated in HELL, is an uncontrovertable truth, and what cannot in the least be called in question. Every one there is curious to know minutely whatever passes here; nor are there wanting persons to inform them every minute of the day or night; so that it may be said, that in spite of the extreme heat of the climate, there is no country to which news come fresher than to this: by this method it was that the wicked rich man, whose story is related in the gospel, had learned the bad course his brethren were running; and as charity reigns with an infinitely greater extent in Hell than on Earth, it was for that reason that he intreated leave to return, not to enjoy again the pleasures he had tasted in his life-time, but only with

a design to labour for their conversion and salvation.

With respect to news, I cannot help remarking by-the-bye, that the inhabitants of HELL are infinitely better used as to this article, than for the most part we are in this world : for to say truth, the news which we see daily published to us in Journals, Gazetteers, and Chronicles, or hear vented by our coffee house politicians and speculative statesmen, are mostly liable to mistakes, nay often absolutely false, especially in points relating to the affairs of kingdoms : now this is an abuse unknown in HELL, for as there are hourly arriving personages, who frequently have played the capital parts on the great stage of the world, they must in consequence be much better acquainted with what is passing behind the curtain ; and, furthermore, besides their being on this account much more to be depended on than others, as they are much more nice and delicate in point of honour
and

and of character, they would be very unwilling to expose themselves to be looked upon and treated as impostors by persons with whom they are to dwell eternally. It is for this reason therefore, and through this channel, that a more certain information is there to be obtained, than on the earth, of every thing most secret that passes in the closets and privy councils of kings and princes.

Another reason which gives a more demonstrative evidence of what I have here advanced is, that as the ministers and advisers of princes are obliged, whilst above-stairs, to maintain an inviolable secrecy on these great articles, which for the sake of their interest also they never fail to do; it is extremely difficult, and even almost impossible, they should transpire to the public: but as those gentlemen, when they think fit to quit the upper world, come down directly to the lower regions, no longer bound to the oath of secrecy, which, how-

ever necessary, is extremely troublesome to keep during their lives, they make themselves amends for the laborious task, by instantly divulging all they know.

But after all, should even these, which by the way scarce ever happens, from an habitual use of secrecy, persist in still preserving it, HELL would not by that means be unsupplied with news upon the very best authority: for this they are obliged to a most numerous society of men *, who have been established on the earth above two hundred years, and who having laid it down as a fundamental rule, to have establishments wherever there are any of the race of man subsisting, dispatch in consequence, from time to time, sufficient numbers to the infernal habitations, where it may be said, they are in their proper element.

* The Jesuits.

These men, who are truly of a singular character, and who are called amongst one another the good companions, have in the upper world various titles, according to the various countries they inhabit. In one place they are called ACIGNIANS, that is as much as to say, Firebrands; in another IGNATIANS, that is, people devoted to everlasting flames: here they are stiled LOYOLITES or SUITES; by which are meant, persons who live in this world only for themselves, and whose every word and action centers solely in the interest of their own community. And lastly, there they are intitled ESAUITES; by which we understand, a set of people whose love towards their neighbours has just the same extent, that ESAU's heretofore had towards his brother JACOB†: now as these self-

† Genesis chapter xxxvii. verse 31. And Esau hated Jacob, because of the blessing wherewith his father blessed him,

named

named good companions are spread abroad through all the courts of princes, into whose closest confidence and intimacy they stop at no kind of pains to insinuate themselves, I leave you to imagine, whether, with all the skill and cunning they possess, they can be ignorant of any thing that passes there. In short, they always are the first to know what matters are debated, what councils held, what affairs are on the carpet, and what resolutions taken ; in all which they contrive to have an ample share, if their society is ever so little interested in them ; and as there are bodies of them perpetually coming down to HELL ; and as they are, moreover, the best kind of people in the world, not in the least mysterious, never inquisitive, no liars, never suspicious, incapable of deceiving any one, and earnest to do pleasure to every one, it must undoubtedly be one of the greatest in the world to themselves, the relating to their

their new companions all the most fresh advices of whatsoever passes in the universe.

It is through the channel of these good IGNATIANS they daily get intelligence in HELL, of all that is transacted even in farthest countries of the North, in all the Eastern states, the West and South, throughout the large extent of every one of which they have fixed establishments both rich and solid; even through the spacious tracts of both the Indies; in China and Japan; in Ceylon, where some geographers have placed the earthly paradise; in the Molucca islands, in Florida, Jamaica, and Virginia, in Cuba and the isle of Hispaniola: through them the exactest information has been had of what is done in Mexico and in Peru, in Brazil, Chili, and in Paraguay, where these good companions have had the art to raise themselves a monarchy the richest and most powerful, wherein they rule with a more sovereign, more despotic sway, than any of the monarchs of the universe: through them

them have we been faithfully acquainted of all that is going on in Africa, that very extensive quarter of the world, so little known even to us Europeans, and which, to all the rest of the inhabitants, are the true *Terræ Incognitæ*. And lastly, by the means of these good brethren, things become known in HELL, of which even Heaven itself is not informed, but seems to be the very seat of ignorance itself: nay, to say truth, it does not much appear, that the inhabitants of Heaven have either any good intelligence, or, indeed, any mighty curiosity as to the things that happen here on earth; which certainly is what has occasioned one of the greatest prophets of the Jews to say, when speaking of his own nation (which was formerly said, and to this very day believes itself to be, the only people of the world peculiarly beloved of God) “ Abraham is ignorant of us, and “ Israel acknowlegeth us not *.”

* Isa. lxiii. 16. 1 Sam. xxviii.

C H A P. XV.

A most admirable and dazzling fight to be seen in HELL : with the description of an humorous medley.

BUT if what we have been relating must be extremely satisfactory of itself to curious minds, and such as thirst after instruction, what an additional pleasure must it be to them, and every one else, to view that amazing motley of modes and habits, which the immense multitudes who daily flock to HELL bring with them, and retain there. A variety which is so amazing and so comical, that it most truly may be said to be

“ Still seen for ever, and for ever new.”

The sacred author of the first book of SAMUEL relates, that when that prophet was called up by the witch of ENDOR, who caused him to return from the abyfs of Hell, or from Purgatory, which ever he was

was then in. (for it is not reasonable to believe he was at that time in Heaven) he made his appearance before SAUL, not only with the same features, and under the same shape and figure, but also in the very same habit which he had worn in his lifetime; from whence I conclude, that the same custom still holds in HELL. Now tell me, pray, if there can be in the world a sight of more amusement and variety, or which in a more perfect manner can recreate the eye, than what this custom must produce? What a delight to see, in this place, popes, having on their heads their grand tiaras, adorned with triple crowns of gold, set one upon another; the symbol of their universal power on Earth, in Heaven, and Hell; the whole enriched in every part with the finest pearls, and the most precious gems! in that, emperors cloathed in their richest and most magnificent ceremonial habits! Here, kings trailing their coronation robes of velvet and embroidery, turned

turned down with folds of ermine whiter than the falling snow ! there, princes, dukes, and electors, in all the gorgeous habiliments they wore in the most solemn and magnificent processions ! In one spot, cardinals with their hats, their bonnets, their cloaks, their cassocks, their capes, and their scarlet shoes ; and in another, bishops, archbishops, and abbots, with crofters in their hands, and mitres on their heads, glittering with gold and jewels !

What fight can be more diverting, than that which is presented to the eye by that motley affemblage of monks, dressed in all colours, and in every fashion ; some with their couls cut pointed, others round, some square, and others like a pepper box ; some most exceeding straight and narrow, and others of that bulk and amplitude, that they could cover the head of an elephant, nay, take in his trunk, his ears, and tusks : one girded with a rope, another with a strap, like mules or horses ; some shorn, and others

others with their hair ; some shaven, and with their chins as smooth, and cheeks as rosy, as the most delicate fribble of the times ; and others with a thick, long, dirty beard, coming down to their girdles, and giving them the resemblance rather of goats than men : here you see some without breeches, shirts, or stockings ; there, others with their shirts over their other dress. In one place you observe them with their spatterdashes on, as if they were expecting every moment to go upon a journey ; yet look but farther, and you see another set running about the very streets and fields bare-headed, legged, and footed, as if they were so many dogs : one class of them you see as gross and fat as hogs, another kind as lean, as dry, and withered, as so many cuckoos. In short, some of them you behold covered with dirty rags, worse than the meanest beggars, whilst others are tricked out in point device, and rather have the air of some fair female devotee, who

who has been spending three or four hours at her toilette; consulting how to accommodate the difference between the natural decency of habit, and those advantages which coquetry tells her she may acquire from dress.

Nearly the same motley mixture may be seen in the professors of the laws of nations, and no less an one amongst the military race of men; as well from the make and colour of their cloathing, as from the variety of their arms and equipage.

To this very entertaining picture let us add the different forms of dress particular to every nation, for no two dress alike; forms which usually change every year, and sometimes much oftener; nay, amongst some nations, the French more especially, they are so very variable, that the same fashion which was new in the morning, becomes old by noon, and is intirely forgotten before night.

C H A P. XVI.

Variety in the forms of hair and
beards in HELL.

BUT if this astonishing variety in these particulars cannot avoid giving us great entertainment, it is impossible we should receive less from the manner in which all these different people arrange their hair and beards; as to the former, some divide their locks into two equal partitions, arranging them in such a manner, that there shall not be the least difference between the two sides, and leaving between the one half and the other, a separation which forms a kind of barrier, and will not permit any of the hairs belonging to the right side, to make the least incroachment upon those which occupy the territories on the left: others let them fall negligently over their foreheads and eyes, which become intirely covered and over-shadowed thereby:

thereby: one set turns them up, and suffers them to fall back to the hinder part of their heads, where, by the means of a crooked comb, they keep them continually in the same position; whilst others again cut them to an inch or two, and by means of a composition of hogs fat and flour, form of them a kind of semi-circle round their foreheads, which gives them the resemblance of a wild boar's head, set round with bristles; some, in the fashion of the women of former times, suffer them to grow to what length they will, and then let them flow loose in the wind; others tie them up in a bag, or form a kind of tail of them, either single, twisted, or tied up with ribbons; whilst others again, wear them so very short, as scarcely to cover their ears, or even shade the nape of their necks: one set of men shave off part of them, and let the rest grow, giving themselves the appearance of so many shock dogs; whilst another set shave them off

intirely ; and as if it was a scandal or disgrace to them to wear such head-dress as the great author of nature has bestowed on them, chuse rather to put on a covering of foreign hair (sometimes cut off by stealth from some unhappy malefactor's head, whilst hanging on the gibbet) in which they may be seen conceitedly parading it in HELL, as they did formerly upon the Earth. Lastly, another race, such as the Savages, Canibals, and Anthropophagi, with their hair all dishevelled, and standing up on end resemble furies, with serpents in the room of tresses, and terrify you with their very aspect.

Nor is there a variety less entertaining in the forms of beards. Astronomers have divided the fixed stars into six classes, according to their different magnitudes : in the same manner may beards also be arranged, according to their several bulks : in this number however, I do not include the class of little beardlings, nor those

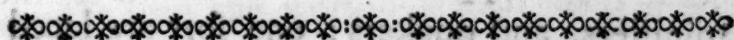
pretty

pretty maiden chins, sown thinly here and there with a few straggling hairs; which may on that account be well compared to the milky way, in which the stars whereof it is composed appear so small, on account of their immense distance, that they can scarcely be distinguished even by the best reflecting telescopes. No, no; these beardlings, a dozen of which could scarcely furnish out one sizeable mustachio, must not here find a place in this our catalogue. I here shall speak of none but those large, massy, bushy beards, those beards in folio, of which one single one might fully serve to stuff a pillow or a cushion: many of these are to be seen in HELL, falling in triple rows down to the very navel of the wearer; these beards, most truly venerable, assume all kinds of forms, according to the taste or fancy of those whom they belong to: some of them spread and displayed like a loose cock of hay, which is not yet dry enough to go into the loft or stack, cover

the breasts and stomachs, nay even the very bellies of their owners, who could not be persuaded to part with them for all the diamonds of Peru, or gold of Mexico. Another kind, cut in a rounder form, looks like a bundle of flax made ready for the wheel, and waiting only for the spinster's hand to manufacture it. Another sort, split into different points, nearly resembles a brace of plough-shares, ready to cut you through, unless you take especial care to get out of their way: a fifth kind, twisted and rolled in two fine flame-coloured ribbons, have a great likeness to the claws of a boiled lobster. Lastly, another sort, braided, corded, and twisted, represent perfectly well the image of those long-tailed comets, which have from time to time made their appearance in the sky, and whose apparition has been in former ages the cause of so much dread and apprehension to weak and superstitious mortals. But now that we are got about the head,

let

let us proceed to finish the entertaining picture which that presents us with.



C H A P. XVII.

The great variety of head-dresses in
HELL.

THE antient ROMANS had a proverb which meant, “ So many heads, so many different opinions :” for my own part I am apt to believe, that now-a-days we ought rather to say, and with full as great a degree of truth, “ So many heads, so many head-dresses :” in short, what an amazing, what an unlimited variety there is of hats, caps, turbans, and other kinds of head-dresses : some are round, some square, some triangular ; some boat-fashioned ; some, like the Chinese, are in the shape of a mushroom ; others in that of a sugar-loaf : some have broad, others have

narrow brims; some are turned up and cock'd foldier-like; whilst others are let down and flapp'd, like those of priests, ministers, and quakers: one sort are laced or embroidered richly with gold and silver, another kind magnificently decked with feathers of every different colour; some green, as those of bishops and archbishops*; some red, as those of cardinals; some white, as those of the Jews in certain countries; some white, as those of millers, and of certain monks much on a footing with them; and lastly, some black, the commonest and most usual colour here in EUROPE: and so much for the head-dress of the men.

As for those of the women, I might as soon undertake to count the number of all the stars in heaven, or of all the drops of water, or grains of sand, which are within

* Of the church of ROME.

the sea, or on its banks, as pretend to enter here into a detail of all the several kinds of head-dress they have invented, or brought into the world: I shall therefore take great care not to plunge myself into this sea of difficulty; in which, once entered, I should never find a bottom, nor be ever able to get again to land; and shall prudently pass on to another part of their habiliments: the sight of which is far from being one of the least agreeable, or the least delightful one of HELL.

This then is their pretty body-dress of stays or jumps, whose cavity and nicely-conducted bend yield us a sight of half, nay sometimes of the whole, of those two charming hemispheres, whiter than snow, harder than marble, and more attractive than the load-stone; transporting objects! which ever yet have constituted, and ever shall, so long as this world lasts, the most enchanting pleasure of mankind; supported and kept up by those well-fancied stomachers,

machers, which are adorned with all that luxury or gallantry the most refined has ever fancied the most alluring: you see them, some under gauzes thinnest and most transparent, and others, without any veil to hide them from you, rising and falling with the gentlest heave, coming and going at each act of respiration, and seeming, as it were, to use their utmost efforts to break this kind of prison, in which these fair ones keep them thus confined, and but for which they would dart forwards to the very hands of those who view and gaze on them with rapture. What a transporting, a delicious sight for those inamorato's which are in such abundance to be found in HELL!

C H A P.





C H A P. XVIII.

A senate of women in HELL. Anecdote relating to it.

THE ardent desires, however, of the last-mentioned set of people is somewhat moderated and abated by another sight, far less agreeable, which is that of a kind of senate, or tribunal, composed of women; at the head of which is that celebrated XANTIPPE, the wife of SOCRATES, who, so long as she lived, kept up the patience of that philosopher in such a constant state of employment. All these females (amongst whom the Dutch women, and particularly those of the haughty and opulent city of AMSTERDAM, maintain the first rank), boldly wearing the hat and breeches as symbols of their authority, give their commands, and declare their pleasures over their meek-minded tonies of husbands, whom they lead, like ideots, by the nose; ruling

ruling them with a rod, and forcing obedience from them with a degree of despotism which the most absolute monarch would not shew to the very lowest of his subjects.

It is even related, on this head, that these women, having been accustomed on earth to master the men, had once upon a time an inclination to assert the same jurisdiction over LUCIFER, his court, and all his subjects; and that with this view they had laid a plot amongst themselves to usurp the authority by force of arms. The affair was even already carried so far, as that they were to be seen armed cap-a-pied, with swords by side, and helmets on their heads: in a word, they were all ready for the execution of their project, and for the total overthrow of the infernal constitution; nay, this revolution would certainly have been brought about, if LUCIFER, who had got timely information of it by his spies, had not instantly bound them over to the quarters

ters of HERCULES (a), SARDANAPALUS (f), SOLOMON (c), HELIOGABALUS (d), and some other effeminate men, over whom he gave them full permission to exercise their power.

NOTES.

(a) A hero and demi-god, yet extremely given to the love of women, for whose sake he committed many meannesses. All the world knows that he spun with Omphale, and that he perished by the fatal gift he received from Dejanira, one of his wives, whom he was passionately fond of.

(b) A king of the Assyrians. His reign, which lasted twenty years, is said to have been one continued series of debaucheries. He passed his time in spinning amongst his wives and concubines, wearing women's cloaths, that he might not be distinguished from them. His effeminacy raised against him Arfaces, governor of the province of Media. Sardanapalus defeated this rebel in several actions; but his army being in its turn defeated, he left the command of it to his brother, who was beaten in two battles, and intirely cut to pieces in a third. This series of misfortunes induced Sardanapalus to resolve on shutting himself up in Nineveh, wherein he resisted, for three years, the attacks of the conspirators, who laid siege to that city.

city. But at length a prodigious fall of rain producing an overflow of the river, which carried away a great part of the walls, Sardanapalus, despairing of being able any longer to oppose them, caused a magnificent pile to be erected in the midst of his palace, in which he burnt himself, his wives, his concubines, and all his riches.

(c) The son of David, by Bathsheba, the wife of Uriah. No man ever signalized himself on the throne by a larger share of wisdom, or by a greater number of follies. So much as the beginning of his reign was glorious and admirable, so much was the latter part of it shameful and infamous. He carried his passion for women to such an excess as no man had ever done before him, nor none has ever done since, having had seven hundred wives, who all enjoyed the title of queen, and three hundred concubines. His connexion with them drew him into apostacy; insomuch that he worshipped their idols, caused temples to be built for them, and instituted sacrifices to them. He left an example of incontinence to all the princes of the East, which they have since pretty closely followed, in the multitude of women wherewith their seraglios are filled. After this, what great reason have we to make our boast of the extent of human wisdom, of which this prince is said to have been the most perfect pattern!

(d) M. Aurelius Antoninus Verus, surnamed Heliogabalus, from his having been priest of the sun amongst the Phœnicians. He succeeded the emperor Macrinus, who had been deposed by the soldiery.

foldiery. This young prince stained his character with such crimes and debaucheries, that he was furnamed he Sardanapalus of Rome. During somewhat less than four years and three months which he held the empire, he married four wives, and established a senate of women ; of whom he made his mother president. His crimes, his debauchery, his luxury and extravagance, forced even the soldiers of his own guard to revolt against him, and kill both him and his mother. The people dragged their bodies through the streets of Rome, then threw them into a bog-house, and after that into the Tiber. This emperor was not above twenty years of age when he was assassinated ; and yet in that very short life he had committed such a multitude of crimes, of every sort imaginable, as even the bare relation of could not be read without horror.

C H A P. XIX.

Whimsical diversity in the other parts of dress.

BUT now let us return to the motley appearance which is presented to us in HELL, from the different habits of those who reside there. You will find amongst them some of all kinds of fashions, every one more ridiculous than the other. Some wear them so tight and close, that they are scarcely able to breathe within them; others, on the contrary, have them made so wide and loose, that they would easily contain three or four such bodies as theirs; whilst others again have them cut and slashed in such a manner, that you would rather think they were wrapped up in a net than in a suit of cloaths. One set wear their sleeves so straight, that they can scarce get their arms into them without the utmost difficulty; and others make them so wide, that
their

their whole bodies, were they ever so big, might be put through them. Lastly, there are some persons so strangely extravagant, that, desirous, one would imagine, of passing for monsters, they cause their cloaths to be made with two pair of sleeves; whereof they throw one pair behind them, and which, fluttering at their backs, gives them the appearance of so many crows or wild geese, just ready to take wing; the whole garnished with such an immense quantity of ribbons, that one of their suits might almost furnish out an haberdasher's shop.

The same extravagance appears in the fashions of breeches; some of which come down quite to the heels, and others do not even reach the knees; of the latter sort, some are also so narrow, and made of such thin materials, as scarcely even to hide what nature and modesty enjoin us to conceal; whilst of the former, some are so large and spacious, that they might, on occasion,

serve for fail to a little vessel. Add to this, that the rich frequently load them with such a profusion of gold, silver, and gems, that it is scarce possible to distinguish even the smallest pattern of the original stuff they are made of.

A like motley mixture of fancy is to be seen in the stockings also: not only in the colours, and substance of their materials, but likewise in the manner of wearing them: some garter them above the knee, others below it: one takes the greatest care imaginable that they are drawn up so tight, as not the smallest wrinkle may appear; whilst another, to shew an air of negligence, lets them fall down almost about his heels; whilst a third wears two or three pairs of different colours, one over another; and that they may the easier be distinguished, rolls them and ties them up at different heights, adorning each one of these several stages with different knots of ribbon, in such a manner, that you might well

well mistake him, with his legs thus garnished, for a MERCURY * just ready to set out upon his flight, to execute the orders of his father Jupiter.

Nay, not even the coverings of the feet are below our taking notice of, as objects worthy of curiosity in HELL. In the first rank may be seen those consecrated slippers of the popes, enriched with gold embroidery; which were, whilst in this world, an object of the veneration of kings and princes, and of the mightiest lords, who have esteemed it as the highest honour, if these most holy fathers would permit them only to kiss them with the most profound respect. Next to these holy slippers come the sandals, shoes, and other foot-dresses of empresses, of queens, and princesses;

* The poets having given to Mercury the office of messenger to the gods, have also bestowed wings on him, which he fixes to his feet whenever he has any message to execute on earth.

and lastly, of our ladies of the present age, which are no less brilliant or magnificent. In the fashion of these last there is one thing, no doubt prodigiously instructive, to be observed; which is, that from a due consideration and respect, a reverential regard to the Earth, our common mother, and from the apprehensions they are under of loading her too heavily, they touch her only with the small tip of the foot; all the rest of the body bearing only on one heel of wood extremely light, thin, and peaked, which only, as it were, grazes along her surface. There also you see another kind, called pattens, invented for the sake of certain women, who, conscious of being somewhat short, have had the ingenuity to find out a secret for doing what appeared impossible to the Saviour of the world; I mean, the adding five or six, and even sometimes ten or twelve inches to their little height, by giving that addition to their foot-attire. This folly, which they

ran into on Earth, has also followed them to the infernal regions; where, lifted up upon this kind of stilts, they still afford diversion to those who see them walking in this manner.

The same entertainment it is to see, hopping about and waddling like pies or water-wagtails, the Chinese ladies, who, to preserve their feet to an amazing littleness, cause them to be broke and bent back in tenderest infancy: a folly, for which, at every step they take, they pay the tribute of a severe and painful penitence; but which, however, does not prevent their imitating, in this respect, the absurdity of their mothers, as soon as ever they themselves become such.

In another place you may see others, who having in this world been silly enough to wear shoes intirely cut down before, give way to the same folly, when they get below stairs: indeed they allege in vindication of it besides, that this way of being shod ap-

pears to them a very pretty fashion, that it is also a very useful and convenient one, on the account of moderating and cooling, in some measure, the burning heat of the infernal gout, which they are tormented with from time to time. Others, on the contrary, who have improved upon the fashions of their own age, wear them with latches of such an height, as almost cover half their legs, and which they ornament with monstrous tufts of roses, which give them greatly the air of rough-footed pigeons. Lastly, you shall see some, who, although they were never on horseback in their lives, or ever took any journey, but this to HELL, yet always wore on Earth, and still continue to do the same in HELL, a large pair of jack-boots, garnished with long spurs, which, frequently entangling with their legs as they are walking, trip them up, and sometimes bring them, with their noses, to the ground. Now I can only ask you, Whether such fights as these, so truly

truly comical, and which cost nothing but the pains of looking at, must not afford an infinite amusement? and whether there is any thing above which can come near it?

And now, after having thus run through and described, as we have done, every thing that HELL contains of pompous, of curious, and of entertaining, let us now proceed to inquire into its form of government, its constitution, and the good regulations which are maintained in it: and this shall be the subject of my Third and Last PART.

END of the SECOND PART.

1

FOOTNOTES

1. The following are the names of the persons who have been elected to the office of Mayor of New York City since 1898: William W. Havens, 1898; John A. Bidsell, 1899; James C. Hendon, 1900; George S. Messersmith, 1901; Charles F. Hendon, 1902; George S. Messersmith, 1903; Charles F. Hendon, 1904; George S. Messersmith, 1905; Charles F. Hendon, 1906; George S. Messersmith, 1907; Charles F. Hendon, 1908; George S. Messersmith, 1909; Charles F. Hendon, 1910; George S. Messersmith, 1911; Charles F. Hendon, 1912; George S. Messersmith, 1913; Charles F. Hendon, 1914; George S. Messersmith, 1915; Charles F. Hendon, 1916; George S. Messersmith, 1917; Charles F. Hendon, 1918; George S. Messersmith, 1919; Charles F. Hendon, 1920; George S. Messersmith, 1921; Charles F. Hendon, 1922; George S. Messersmith, 1923; Charles F. Hendon, 1924; George S. Messersmith, 1925; Charles F. Hendon, 1926; George S. Messersmith, 1927; Charles F. Hendon, 1928; George S. Messersmith, 1929; Charles F. Hendon, 1930; George S. Messersmith, 1931; Charles F. Hendon, 1932; George S. Messersmith, 1933; Charles F. Hendon, 1934; George S. Messersmith, 1935; Charles F. Hendon, 1936; George S. Messersmith, 1937; Charles F. Hendon, 1938; George S. Messersmith, 1939; Charles F. Hendon, 1940; George S. Messersmith, 1941; Charles F. Hendon, 1942; George S. Messersmith, 1943; Charles F. Hendon, 1944; George S. Messersmith, 1945; Charles F. Hendon, 1946; George S. Messersmith, 1947; Charles F. Hendon, 1948; George S. Messersmith, 1949; Charles F. Hendon, 1950; George S. Messersmith, 1951; Charles F. Hendon, 1952; George S. Messersmith, 1953; Charles F. Hendon, 1954; George S. Messersmith, 1955; Charles F. Hendon, 1956; George S. Messersmith, 1957; Charles F. Hendon, 1958; George S. Messersmith, 1959; Charles F. Hendon, 1960; George S. Messersmith, 1961; Charles F. Hendon, 1962; George S. Messersmith, 1963; Charles F. Hendon, 1964; George S. Messersmith, 1965; Charles F. Hendon, 1966; George S. Messersmith, 1967; Charles F. Hendon, 1968; George S. Messersmith, 1969; Charles F. Hendon, 1970; George S. Messersmith, 1971; Charles F. Hendon, 1972; George S. Messersmith, 1973; Charles F. Hendon, 1974; George S. Messersmith, 1975; Charles F. Hendon, 1976; George S. Messersmith, 1977; Charles F. Hendon, 1978; George S. Messersmith, 1979; Charles F. Hendon, 1980; George S. Messersmith, 1981; Charles F. Hendon, 1982; George S. Messersmith, 1983; Charles F. Hendon, 1984; George S. Messersmith, 1985; Charles F. Hendon, 1986; George S. Messersmith, 1987; Charles F. Hendon, 1988; George S. Messersmith, 1989; Charles F. Hendon, 1990; George S. Messersmith, 1991; Charles F. Hendon, 1992; George S. Messersmith, 1993; Charles F. Hendon, 1994; George S. Messersmith, 1995; Charles F. Hendon, 1996; George S. Messersmith, 1997; Charles F. Hendon, 1998; George S. Messersmith, 1999; Charles F. Hendon, 2000; George S. Messersmith, 2001; Charles F. Hendon, 2002; George S. Messersmith, 2003; Charles F. Hendon, 2004; George S. Messersmith, 2005; Charles F. Hendon, 2006; George S. Messersmith, 2007; Charles F. Hendon, 2008; George S. Messersmith, 2009; Charles F. Hendon, 2010; George S. Messersmith, 2011; Charles F. Hendon, 2012; George S. Messersmith, 2013; Charles F. Hendon, 2014; George S. Messersmith, 2015; Charles F. Hendon, 2016; George S. Messersmith, 2017; Charles F. Hendon, 2018; George S. Messersmith, 2019; Charles F. Hendon, 2020; George S. Messersmith, 2021; Charles F. Hendon, 2022; George S. Messersmith, 2023; Charles F. Hendon, 2024; George S. Messersmith, 2025.

THE
P R A I S E
O F
H E L L.

PART THE THIRD.

CHAP. I.

What kind of government prevails in
HELL.

IT has long been a matter of dispute
(nor has the point yet been brought to
a perfect determination) what form of
government is best and most advantageous
for any nation, and for the people whereof
it

it is composed. Some have declared themselves for a Democracy; others have stood up for an Aristocracy; and others again have maintained a Monarchy to be the best. Yet, although every one of these opinions has its partisans, and every one of them has also been supported with very strong and forcible arguments, it must nevertheless appear evident, that Monarchy has greatly the advantage of the other two; in the first place, because it is that which God himself has ever followed, and still does pursue in the government of the universe: whereof he has always been, and always will continue to be, as long as it subsists, the chief and only monarch; for which reason he is named, in the Sacred Writings, the LORD of LORDS, KING of KINGS, and RULER of PRINCES: secondly, because this kind of government is the most natural, as appears very plainly from the example of the bees, to whom nature herself has taught it: and in the third and last

last place, because the four great empires which succeeded one another in the world, and subsisted in it for near two thousand years, all adopted and followed a monarchical form of government.

Now, as all these facts are most indisputably true, it is also no less certain, that the government of the infernal empire is also a monarchy: the first proof I shall here produce of it, is, that **LUCIFER**, who, as you know very well, was, whilst in Heaven, before his fall, the prince of angels, has preserved in **HELL** the same authority over them, exerting in that place an absolute and despotic power, not only over those rebellious and unfortunate spirits, but also over all those who dwell there with them. For which reason the Scriptures have given him the magnificent titles and appellations of **BEELZEBUB** *; which means

* Matt. ch. xii. ver. 24.

KING, PRINCE, or SOVEREIGN OF FLIES; that is to say, of angels and of souls, which, after death, are as light as flies: that of the PRINCE OF THE DEVILS *, and of the POWER (or sovereignty) of darkness †, whose empire God himself has spoken of as a real KINGDOM ‡.

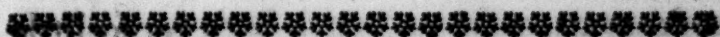
Moreover, let us reflect but ever so little on the detail which I have made above, and which I am now proceeding to continue, and we shall readily agree, and without any difficulty, that there was never in the world a kingdom better governed, more fully peopled, nor conducted with more regularity, and consequently no one more powerful or flourishing than this. For it is doubtless owing to the multitude of its subjects, and the regularity of its government, that every nation is indebted for its

* Mar. ch. iii. ver. 22.

† Ephes. ch. vi. ver. 12. Col. ch. i. ver. 13.

‡ Matt. ch. xii. ver. 26.

strength and power. Heroes of all kinds; doctors and learned men in every faculty; artists, tradesmen, and manufacturers of every sort; nothing, in short, is this country deficient in, of all that can make a powerful kingdom flourish.



C H A P. II.

An university and academies in HELL.

WH O, for example, can doubt in the least that there are in this place a prodigious number of very skilful and profound divines; at the head of whom is that famous apostle surnamed ISCARIOT, who received his instructions, as did all his fellow disciples, in the immediate school of our Saviour himself? Next to him is to be seen the celebrated SIMON, surnamed MAGUS; and at his left, that no less renowned pope ALEXANDER VI. (a); who, having made

made money of every thing on earth, and even sold Heaven itself, without reserving so much as one single place for his own soul, and finding at his death that he had no other retreat, took, as many of his predecessors had done before him, the high road to HELL, where he was received with open arms.

In the retinue of these worthy and illustrious chiefs are to be seen a prodigious swarm of learned churchmen and zealous preachers of every order, excepting that of St. Francis; and this exception I make on the incontestible and not to be suspected testimonial of one of their young noviciates, who having been, in a trance, conveyed to HELL, assured us, on his return, that he did not see there one single churchman of their order. This was the very learned and most disinterested father SEDULUS, himself a Franciscan monk, who, in one of his books, relates this marvellous adventure, which I leave to the pious credulity of my readers. In

In HELL then, all these MOST LEARNED personages, to whom LUCIFER gives great appointments (for in the other world, no more than in ours, will this sort of people do any thing for nothing ; besides that, as they are the firmest supporters of his empire, it is but just that they should be well paid) : there, I say, all these DOCTISSIMI, in their learned assemblies, and in their public lectures, discuss all those affairs and questions which are of the greatest importance in the religion of HELL : for example ; Whether it is not allowable to make use of equivocations ?—to assassinate our neighbours, and even kings themselves ? Whether the popes are not superior to general councils, however œcumenical ? Whether they have not an absolute authority over all the temporal good things of this world ? Whether they have not a right to give and take away kingdoms and empires at their pleasure ? And lastly, Whether they have not an intricate and unlimited power of dissolving and dis-

disannulling all treaties of peace entered into for the sake of religion (b)?

In their hours of recreation, these theologists dispute amongst themselves, by way of pastime, on the following grave and interesting questions; viz. Whether or not the Virgin MARY was conceived in original sin? What is the true efficient cause of conversion? In which of his two natures JESUS CHRIST became our Mediator? Whether his descent into HELL can be proved by the Scriptures? Whether predestination is the consequence of a prescience of the merits of man? Whether the just can be assured of salvation, and of the assistance of divine grace? And a thousand other pretty questions of this kind; the examination and discussion of which had been the employment of their whole lives here on earth; but which they had never been able to agree, or even come to any determination about. Here, however, they flatter themselves they shall be able to bring them

them to a conclusion; at least they are well assured, that they want not time, in this place, to investigate them intirely at their leisure.

Next to these learned and profound divines, come the grave and subtile doctors of the schools; the ALBERTUS MAGNUS's (c), the ALEXANDER DE ALES's (d), the DUNS SCOTUS's (e), the OCKHAMS (f), the MARCILIUS's (g), the BIELS (h), the MOLINA's (i), the BELLARMINES (k), and innumerable more of the same stamp: all persons who were of infinite service to LUCIFER whilst on Earth, and who still continue, in HELL, to publish the same doctrines which they inculcated in their lifetimes.

Near to the neighbourhood of the foregoing are to be found the doctors of the evangelic and reformed church; who, having been accustomed during their lives to subordination, and constrained by government to keep within the narrow bounds of

their ministry, took not the liberty, whilst on Earth, and much less dare they do it in HELL, to treat on these dangerous questions, which the spirit of pride, of curiosity, of dominion, and of independency, suggested to others; yet still the thirst of disputation and argument, which they are no less influenced by, has made them raise up others full as intricate, and at the same time of not much better consequence. Of this kind are the controversies they maintain with one another on original sin; on the power of free-will; on the universal election of mankind; on the perseverance of saints; on the necessity or inutility of good works with respect to salvation; nay, even on God himself; viz. Whether he is not the cause of all the sins which are committed upon earth, at least of those of chance? and an infinity of other questions, of the like kind, on which they could never agree in this world, and will do so still less in the next.

From

From the whole of this detail then, it results, that if any one would be instructed in the real doctrines which will lead him to Heaven, he must not make his application to these persons, and still less ought he to imitate them in the conduct he observes them pursue in life. In short, when we reflect ever so little on the latter of those particulars, we shall be apt to compare them all to those bells which call devout people to prayers, but which always remain themselves in the belfry, without taking the least part in this pious and holy exercise: or, like those handsome signs which we see at the doors of great inns and taverns, which invite you to walk in, by promising you all kinds of satisfaction, entertainment, and accommodation within doors, but which never stir one single step themselves; they are contented with staying at the door, tacitly telling you it is too expensive for them; and that they do not chuse to purchase,

chafe, at so dear a rate, those things which they thus advertise and promise others.

Next to these venerable personages are placed the antient doctors of the Hebrew nation, their PHARISEES and SCRIBES, their RABBINS, and their doctors of the law : a set of men who formerly held the first ranks in LUCIFER's academies ; but who long since have been obliged, by the peculiar mandate of that monarch, to give precedence to the Christian doctors ; from whom he has received more signal services.

In their retinue march the PONTIFFS, the FLAMINS, the ARUSPICES of antient Rome ; the PRIESTS of antient Greece ; the British DRUIDS ; the MUFTI's and the IMANS of the Turks ; the DERVISES and MOULABS of the Persians ; the BONZAS, BRAMINS, TALAPOINS and TIRIMIMPIS of the Indians ; the HOXIONS of the Chinese ; and every other class of mortals bred to the cultivation of different religions. There, all these grave and venerable men, all pretty
nearly

nearly equal in their fund of real knowledge, spend all their days and nights in commenting, paraphrasing, interpreting, glossing, explaining, unfolding, collating, and puzzling, some of them the oracles of their SYBILS (l); others their ALCORAN (m); and every one of them, in short, some sacred and divine book, wherein they rest their faith, and seek the fundamentals of religion. For were you but to hear them, and take their own words for it, each several doctrine came itself from Heaven, as well as did the books it is contained in; each laughs at the belief of the other, and holds his own to be the only true one; each damns the other with mutual sincerity, and charitably gives him to ten thousand devils. They squabble and dispute amongst themselves with all the vehemence imaginable: for the same spirit which stirred up all these people whilst on earth, now actuates them there with so much violence, that we may truly say there reigns, in their

assembly, a chaos and confusion, which that of all the labourers who built the tower of Babel, even when first their language was confounded, could never equal; which is no little recreation to those whom curiosity draws round them, and who go back always much better pleased than edified.—So much then for divinity.

Next, with regard to jurisprudence and doctors in utroque; as there can possibly be no employment for them in Heaven (where all the inhabitants live in a perfect union, and where there is no other law subsisting, but the supreme and everlasting Will of that Eternal Being, who there has made and fixed his habitation) these gentlemen, that they may not be idle, nor suffer so many talents, and such a depth of useless knowlege, to be lost, have ever taken, and still ever take, the road to HELL; where I leave you yourself to judge if they can want employment. In short, as it is the seat of crimes and criminals, it is most rational to conclude there must

must be, daily, diversity of causes to examine, variety of processes to terminate, and numberless culprits to condemn. Whence too it follows, that there must be great occasion for judges, counsellors, solicitors, attornies, clerks, serjeants, and bum-bailiffs. For which reason, besides those who have been residents of the place for thousands of years, they daily see arrive hundreds of new ones; who, after having robbed, plundered, pillaged, and fattened themselves above stairs, at the cost of their clients, of the poor, the widow, and the orphan, come down to get fresh business in HELL, and exercise the same rare talents there. There you see an ULPAN (n), a PAPINIAN, a TREBONIAN (o), a BARTHOLOMEW (p), a CUTHBERT (q), a TARDIEU (r), and an infinity of others, whose names alone would be sufficient to fill many volumes.

NOTES.

(a) Nothing can be more shocking than the history which all the best writers give us of this pope, who gained the sacred chair towards the conclusion of the XVth Century. A sample of his character is given us in the following epitaph, which was made on him by Sannazar, one of the most celebrated poets of that time.

Fortasse nescis cujus hic tumulus fiet ?

Adsta, viator, ni piget.

Titulum quem Alexandri vides, haud illius

Magni est, sed hujus qui, modo,

Libidinosa sanguinis captus siti,

Tot civitates inclitas,

Tot regna vertit, tot duces letho dedit,

Natos ut impleat suos.

Orbem rapinis, ferro & igne funditus

Vastavit, hausit, eruit.

Humana jura, nec minus celestia,

Ipsosque sustulit Deos,

Ut scilicet liceret (heu scelus !) patri

Natæ sinum permingere,

Nec execrandis abstinere nuptiis

Timore sublato semel ;

Et tamen in urbe Romuli hic vel undecim

Præsidet annis pontifex,

I nunc Neronēs vel Caligulas nomina,

Turpes vel Heliogabalos.

Hoc sat, Viator ; reliqua non finit pudor :

Tu suspicare, & ambula.

His

His death, which involuntarily was an act of his own, was the last of his crimes, and the commencement of his punishment for the rest. It happened thus : this wretch and Cæsar Borgia, one of his sons, having determined to poison some cardinals at a country feast of cardinal Adrian Corneto, who was himself to have been one of the number. Alexander VI. went thither to supper, with a very large company ; precedent to which, his son had given to one of his people a bottle of poisoned wine, with orders to serve it to nobody but such as he should direct. It was then the month of August, and the pope, coming in very hot, called for drink : the servant who had brought the poisoned wine, had given it in charge to another of the domestics, who knowing nothing of the matter, served it to the pope and his son, who had also called for wine : scarce had they swallowed it, than they both began to feel the effects of it very violently. Cæsar being put into the belly of a mule, which was killed and opened on the spot, unfortunately recovered ; but the pope his father died of it immediately, at seventy-two years of age, on the eighteenth of August, 1503, after having filled the chair eleven years and three days.

(b) All these questions, and many more of the same nature, may be found dispersed in the books of the theologists and casuists of the two last centuries, who almost universally decide in the affirmative with regard to them all.

(c) A

(c) A German dominican, who lived in the thirteenth century, and passed at that time for a prodigy of genius and learning, which obtained him the name of the Great. In 1651, a friar of his order, named Petrus Jammius, printed all the works of Albertus in twenty-one volumes in folio. But the publication of all these writings, in an age so enlightened as that was, has greatly lowered the high opinion the world had conceived of him: for in short, was any one to take the trouble of collecting together only what was really valuable in this enormous collection, rejecting all the verbose insignificancy wherewith the rest is loaded, it might all be comprehended in one very small volume; which occasioned the learned and judicious abbé Fleuri, in one of his excellent discourses on Ecclesiastical History, to say, That he could see nothing Great in Albertus, but the Great bulk of his works.

(d) This scholastic writer, who was surnamed in his time the IRREFRAGABLE DOCTOR, and the FOUNTAIN OF LIFE, was an Englishman, and a cordelier. Having, as it said, engaged himself to refuse nothing that was asked of him in the name of the Virgin Mary, for whom he had the highest devotion, the cordeliers of his country, who had heard of this oath, intreated him, by that sacred name, to enter himself into their body, which he instantly agreed to, in the year 1222, and had afterwards the honour to have for a disciple St. Bonaventura, also a friar of the same order. He was employed by pope Alexander IV. to compose a
Com-

Commentary on the Sentences of Pierre Lombard, bishop of Paris; and also a Summary of school divinity, which was extremely subtle. He composed also many other works which did not appear; but his Summary gives no great cause to lament the loss of them. He died at Paris, in the year 1244, and was buried there, in the convent of that order, where his monument is yet to be seen.

(e) Another cordelier, who acquired the title in his life-time of the SUBTILE DOCTOR. His name was Johannes Duns, and was called Scotus, from being a Scotsman. He died at Cologne, 1308, aged about thirty-five years. It is to this monk the church of Rome stands indebted for the doctrine of Immaculate Conception; which he broached, not as a principle, but only as an opinion. It is well known how great a progress that opinion has made since the death of its inventor. All this man's works have been published in twelve volumes, folio, by his brethren; the only persons, I believe, who read them.

(f) William Ockham, another cordelier, by country an Englishman, and a disciple of the foregoing. He lived in the fourteenth century, and was surnamed by his contemporaries the invincible Doctor, the singular Doctor, and the venerable Master. He was chief of a sect, who maintained that Christ and his disciples possessed nothing, either in common, or in particular; which gave rise to that pleasant question, Whether the property of the bread and wine which these monks
con-

consumed according to custom, belonged to them, or whether they had only the bare use of them? This question, truly comical, and worthy of the idleness and genius of the monks, busied them a long time, and occasioned thousands of writings. This important affair, however, could not be determined without the interposition of the holy see. Pope Nicolas III. who had himself been a cordelier, found means to enrich them, without breaking through their rule of possessing no property; but decided it, that they should enjoy the use of whatever was bestowed on them, but that the property of it should be vested in the church of Rome; by which means, he, under the name of the church of Rome, gave them infinite possessions. But, John XXII. his successor, who had not the same regard for that order, repealed that bull by two opposite ones. Ockham died in 1347, leaving, as usual, many works behind him, which have since frequently enriched the pastry-cooks shops.

(g) A Fleming; 'canon and treasurer of the church of St. Andrew, at Cologne: he lived in the fourteenth century, and died in 1394, leaving many works behind him.

(h) A German, who lived in the fifteenth century. He taught divinity in the duchy of Wirtemberg; died in 1495; and amongst his other works, left four books of commentaries on the Sentences of Pierre Lombard; which were the Bible of that time.

(i) A

(i) A jesuit, by birth a Spaniard. He entered into this order in 1553, taught divinity for twenty years at Evora in Portugal, and died at Madrid in 1600. He left many works, the last of which, on the Agreement of Grace and Free-will, has excited troubles in the Romish church, which have already lasted above an hundred and fifty years, and probably may do so for as many more; since, according to ecclesiastical custom, neither side will give ground to the other.

(k) A controvertist of the sixteenth century; more sufferable, and somewhat more rational than any of those we have been speaking of. He was nephew, by the mother's side, to pope Marcellus II. He was born at Montepulciana in Tuscany. His genius and talents, added to his illustrious birth, raised him to the highest dignities in the church, having been cardinal and archbishop of Capua. He died on the seventeenth of September, 1621, in the seventy-ninth year of his age, and left behind him many treatises on controversial points; some of which have been confuted by protestants, and some by catholics; some have been condemned and cried down by the parliaments of Paris, and some by the senate of Venice; and lastly, others have fallen intirely into oblivion, not being now read by any-body.

(l) This is a name which antiquity has given to certain pretended prophetesses, for whom they had the greatest veneration, and whose writings were looked upon as sacred, and dictated by Heaven itself. They counted twelve of them, whose oracles

oracles were ever consulted on any great calamity, or the happening of any extraordinary event

(m) This is the bible of the Mahometans ; as indeed the name of Al-Koran, which they have given to this book, implies. To render it the more sacred and more respectable, they pretend that it was not Mahomet, but God himself who had composed it from all eternity, and communicated it to that prophet, through the ministry of the arch-angel Gabriel, who brought it to him verse by verse, in different places, and at different times, during the space of three years. The high idea which the Jews have of the Old Testament, and the Christians of the New, is nothing to that which the Mahometans have of their Alcoran, which they look on as containing every thing divine or holy, either in Heaven or on Earth ; wherefore it is the object of their continual meditations and most fervent piety. Like the Jews, they have almost always some sentences of it in their mouths, and written in all the apartments of their houses, for the instruction of each other.

(n) A celebrated civilian. He was tutor, and afterwards secretary and minister to the emperor Alexander Severus, who raised him to the dignity of præfect to the prætorite, which was the most considerable at that time in the empire. His attachment to Paganism, which he professed, gave him the most violent hatred to the Christians, whom he therefore cruelly persecuted. He was killed by the soldiers of the Prætorian guard, in the year 226 of the Christian æra.

(o) Another

(o) Another excellent lawyer: he lived under the emperor Justinian, who made great use of his assistance in the complement of that code, or collection of laws, which still goes under the name of that emperor. Historians commend him as a man of profound learning and indefatigable industry, but all tax him with avarice. So that the people, no longer able to bear his extortions, got him banished by the emperor. He was, however, soon after recalled, and had always a very considerable influence over the mind of that prince. His love of money, it is said, induced him to make and unmake laws, and to sell justice, whilst he covered this failing under an apparent share of probity, and the exalted reputation which his great depth of knowledge had procured him.

(p) Another civilian, born in 1300 at Sassoferrato in Umbria. He taught the law at Bologna, and all the celebrated universities in Italy, and acquired such reputation, that he was flocked to from all parts of that country. His attachment to study and labour were so great, that nothing could force him from them. To this attachment we are indebted for the excellent works which he has left behind him. He died at the age of fifty-five.

(q) The Coriphæus of all the French lawyers, and perhaps of all Europe; he was born at Thou-louse, in 1520, from among the dregs of the people; but soon enobled the obscurity of his birth by his amazing qualifications. He was one of these happy geniuses who learn every thing of themselves. He perfected himself in the Greek
and

and Latin languages, and in all the branches of polite literature, without any assistance. To himself also he was indebted for the deep knowledge he acquired of the Roman laws; in which he is to this day looked on, through all Europe, as an oracle. His numerous works, which are in every hand, and are the admiration of every civilian, are the monuments and titles wherewith he has immortalized his name. He died in the year 1590, and the seventieth of his life. All the contemporary writers of this great man have given him the commendations which his memory so justly deserves.

(r) Lieutenant-Criminal of Paris. He was remarkable for his avarice, which Boileau, in his tenth satire, has given us a fine picture of, and also recorded his life and tragical end. He and his wife were both murdered in their own house, by the persons who got in with an intention to rob him, which, however, they were not able to complete, the doors of the apartment closing with secret springs, unknown to any but the deceased; by which means they were taken, and soon after received the reward of their crimes.

C H A P. III.

Physicians, logicians, metaphysicians,
and moralists in HELL.

WITH respect to physic, the professors of it have a quarter peculiarly assigned to themselves in HELL, where they hold their assemblies; and are by no means less esteemed than the foregoing gentlemen, by LUCIFER; who is far from forgetful of the many obligations he lies under to them. For is it not to the physician, he stands indebted for more than one half of his subjects, who are dispatched to him from this upper world? For which reason, the names of ESCULAPIUS (a), PODALIRUS, and MACHAON (b), HIPPOCRATES (c), ERASISTRATUS (d), GALEN (e), and AVICENNA (f), and all the other famous retailers of rhubarb, senna, and cassia, are as highly respected, and at the same time as much dreaded, as that of LUCIFER himself. And

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happy,

happy, no doubt, they esteem themselves in having found so generous a prince, who receives them with such candour and marks of favour in the midst of their misfortunes: for, in short, as they were formerly banished out of Rome, and have been served the same sauce in many other countries; as the exalted opinion and confidence which mankind heretofore used to place on their skill and knowlege, are in these present ages of the world considerably lessened; and lastly, as there can be nothing for them to do in Heaven, where there are neither patients nor diseases; what must have become of them, whither could they have gone, if Hell would not have received them?

Permit me now to introduce you to another department of the infernal academy; and that is to the faculty of the arts; a department which takes in polite literature, and all the branches of philosophy; that is to say, LOGIC, MORALITY, METAPHYSICS,

PHYSICS, PHYSICS, ASTRONOMY, and CRITICISM : for there is no one of the sciences of this world which has not, there below, its teachers and professors, who in the same manner, as they do above, engage in most bloody wars with each other (with the pen only, I mean) merely, as they say, to avoid the rusting in idleness ; but rather, I should imagine, for the sake of furnishing a COMEDY to the damned, who find infinite entertainment in their disputes.

And, in reality, can there be any thing more truly laughable than the hearing these pedants disputing, with the utmost vehemence and extravagance, on the different figures, the different modes, and the different forms of a SYLLOGISM ; panting and sweating, till they groan again with the labour of reducing one in BAROCO into BARALIPTON ; one in CAMESTRES into DARAPTI ; and one in BARBARA into FRISSESOMOROM ? To hear them arguing on the CATHEGORICS of ARISTOTLE, with the

same eagerness and heat of passion as the theologists do when they dispute about their sacraments; Whether there are really seven, ought to be two, or should be none at all? Can there be any thing in the world more droll, than to observe them tearing their lungs to pieces in defence of the pretended and unintelligible jargon of the REALITY OF THE EXISTENCE OF REASON, of the UNIVERSALITY OF THE PART, of QUIDDITIES, of FORMALITIES, CAUSALITIES, IDENTITIES, POTENTIALITIES, INTENTIONALITIES, INDIVIDUALITIES; of EXISTENCE in general, and its several modifications; of DICIBLE BEINGS, and of REAL EXISTENTS; and a thousand other such old women's stories; which employed them during their whole lives, and wherewith they crammed the memories of their pupils, who understood them no more than they themselves did?

In another part, you will hear the metaphysicians discoursing on the first principles

ples of MATTER ; on MOTION, REST, and VACUUM, which, if it does exist in the general works of nature, is certainly not to be found in HELL, where every thing is a PLENUM. They also amuse themselves with disquisitions on those revolutions and changes, whereto all things in this world are subject ; although, on these occasions, they cannot avoid sometimes a reflection on that which they have themselves undergone ; and crying out, with a groan,

How chang'd our lot ! O source of flowing tears !

Where's now that world, whose joys alarm'd our fears ?

'Tis lost to us : and these dire realms below,
At ev'ry step give pangs of poignant woe.

At other periods, when their discourses happen to turn on time, and they call to mind that which they have still to pass in HELL, they will, with all the pain their hearts are capable of, exclaim,

M 3

How

How vain those pleasures, now for ever
past !

How dread those pains, which must for
ever last !

These wise and serious, though too late reflections, which they have frequent occasion to make, are productive of very good effects ; for as many them in their life-times would not admit fire into the elementary region, and maintained, on that head, many very violent disputes with those philosophers, who were of a contrary opinion, being now plunged up to the neck in that of HELL, they are forced to acknowledge, by the torments which it occasions to them, the reality of that fire, whose existence they had hitherto denied.

The same thing may also be said of the MORALISTS ; who having argued all their lives on the virtues, vices, and SUMMUM BONUM, without being able to agree the point amongst them (having now lost that

SUMMUM

SUMMUM BONUM, of which they are for ever totally deprived) they acknowlege, although too late, that it can only consist in the ineffable presence, and everlasting enjoyment of God.—So true is it that we scarcely ever know the reality, the merit, or true value of any thing, but by its loss.

NOTES.

(a) Son of Apollo and the nymph Coronis. The Pagans worshipped him as the god of physick. He did indeed perform, by means of that art, which he learned from Chiron the centaur, so many extraordinary and wonderful cures, that it is said, Jupiter, out of jealousy, destroyed him with his thunder. Apollo, however, took him up into Heaven; and temples were built to him on Earth.

(b) Two sons of Esculapius, who taught them physick. Homer in his Iliad makes mention of them; and it appears that Machaon died at the siege of Troy.

(c) The prince of physicians. He was born in the island of Coos, about 460 ante Christum. He was descended from Esculapius, by the father's side; and from Hercules, by the mother's; and lived to the age of one hundred and four years. He

was the first who applied to the study of the human frame, and gave precepts on medicine. He foretold a plague which happened in Illyria, and sent his disciples to attend those who were seized by it. In gratitude for which, that nation paid him the same honours they had paid to his ancestors Esculapius and Hercules. The works of this learned man, which have been handed down to us, especially his Aphorisms and Prognostics, are, at this day, esteemed as oracles by persons the most versed in this science.

(d) Another physician, grandson and disciple of Aristotle. He lived at the court of Seleucus. Nicanor, king of Syria, when his son Antiochus, who afterwards succeeded him, being attacked with a slow fever which no one could find the cause of, Erasistratus discovered that it was occasioned by the violence of a passion which he had conceived for Stratonice, one of his father's wives. That monarch, who tenderly loved his son, resigned her to him ; no doubt to the great satisfaction of the young lady, who could not but be better satisfied with the son than the father. Erasistratus composed many works on physic, which are lost. He died at a very great age, on the taking hemlock.

(e) Another celebrated physician. He was of Pergamus, and lived in the second century, under the reign of Marcus Antoninus, surnamed the Philosopher. Having applied himself to physic, he became so famous in that science, that he exercised it with amazing success in Italy and at Rome ; whither

ther he was sent for by the emperors Verus and Antoninus. Being of a very tender constitution, as he tells us himself in his writings, he lived in so regular and temperate a manner, that he supported his natural infirmity, by this means, to a very great age; according to some writers, to one hundred and forty years. This long life he employed in composing a great number of works on physic. It appears from the two books, in which he treats on his own writings, that there were two hundred volumes of them, which were consumed in the burning of the temple of Peace, where he had deposited them. The few that remain are in high estimation. He there teaches that method of practice, which many physicians pursue to this day; and which, from him, is called Galenical.

(f) An Arabian physician, who lived in the eleventh century. He made so great a progress in all the sciences he studied, particularly in physic, that at eighteen years of age he practised it with success; which gained him the confidence and friendship of the sultan Cabous, whose physician he first was; and who finding him possessed of talents and genius for government, made him his grand-vizir; a post in which he acquitted himself extremely well. But, far different from Galen, he gave into excesses, which brought diseases on him, of which he died in his fifty-sixth year, about 1036. Those works of his, which we have remaining, shew how well versed he was in the science of physic.

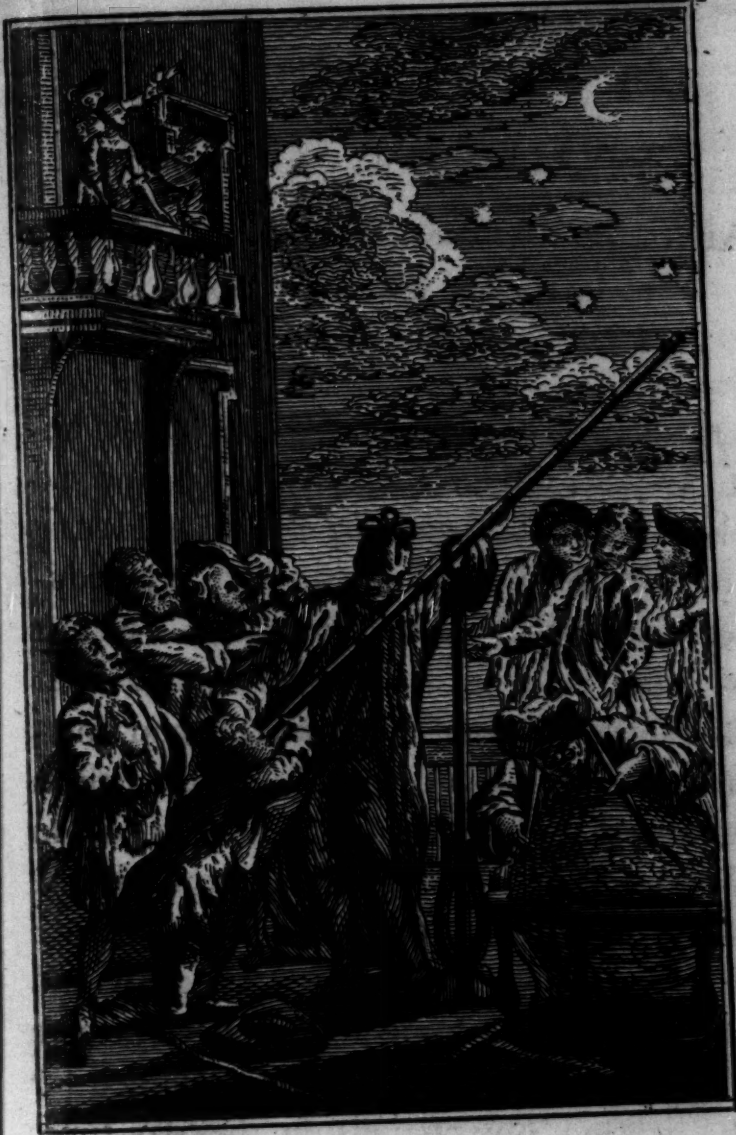
C H A P.

C H A P. IV.

Astronomers and astrologers in HELL.

The latter in no estimation there;
and wherefore.

AS to ASTRONOMERS, it must be beyond dispute that they could find no place fitter for their purposes than HELL; and that for many reasons, which are deducible from their own principles. The first of them is, that, according both to their assurances and practice, the best and most accurate astronomical observations, are those which are made in the darkest places, and in those the most approaching towards the centre of the earth. From the experience of which truth it is, that in all great and public-OBSERVATORIES, there is always some place very deep under ground, designed for the making observations in the day time. Now that HELL is at the very centre itself of the Earth, and that it is also a place extremely





tremely dark, are two incontestible truths which I have already sufficiently demonstrated. From which it must follow, that these gentlemen cannot but look on themselves extremely happy to be fixed in a place where they have an opportunity of making, with the utmost convenience and exactness, all kinds of astronomical observations.

In that place they will be able to observe, and determine with the greatest accuracy, the magnitude, the motions, the number, and the figures of the stars; all which they hitherto know but little of: there they may procure a certainty of how many diameters or semi-diameters, the HEAVENS are distant from the Earth and from HELL: there they are properly stationed, and are possessed of the true means for discovering the truth or falsity of the COPERNICAN system (a); for if the Earth turns round, as the founder of that system assures us it does, they, by being in the centre, cannot but become extremely
 sensible

sensible of the rapidity of that motion with which they must perceive the circumference of the terrestrial globe revolving: there will they be better able to discover, than in any place, whether the Moon is in reality a world like this we live in; whether it indeed has mountains, valleys, seas, lakes, and rivers; woods, plains, and forests as in ours; and whether or not it is inhabited by men, beasts, and other animals like those upon the surface of our globe, as some famous astronomers have pretended to discover by the help of telescopes: there may they be able very plainly to see and distinguish, whether the stars move about in the heavens, like fishes in the seas, the lakes, and rivers; or whether, fixed like the spokes in a chariot-wheel, they are whirled round by their rapid motion: there may they see and know what should be really thought of those double and retrograde motions of the planets from east to west, and from west to east; of all those spheres and circles

circles which we imagine in the heavens; that ZODIACK, that EQUATOR, and ECLIP-TIC, those TROPICS, and those POLES, both ARCTIC and ANTARCTIC, those CIR-CLES both EXCENTRIC and CONCENTRIC, HORIZONS and MERIDIANS; together with a thousand other things most truly interest-ing and curious. Unfortunately, however, news has been brought from that country, at least as we are informed, that these very gentlemen themselves, who, whilst on earth, invented these fine doctrines of philosophy, now laugh at them below stairs; where they are solely buried in reflections on eternity, by which they are far differently interested than by all these systems.

Next to these LITERATI are to be found those who, during their lives, made profession of JUDICIAL ASTROLOGY: those drawers of horoscopes, those Prognosticators of good or evil fortune, those almanack-makers; in a word, those men who made a trade in this world of amusing fools, of living and of growing rich

rich at their expence, by vending a number of impostures which they cannot help laughing at amongst themselves (b). At the very head of this class of idle story-tellers we must place those who, desirous of rendering even the Saviour of the world subject to their imaginary art, have taken on them to find written in the stars, not only his birth, but also all the sacred mysteries of his life.

But it would be hard indeed, if this kind of people should be held now-a-days in the same rank of consideration, or if the same degree of credulity was to be shewn in HELL for them, and for their knowlege, as mankind formerly gave into here above. This art is not barely become suspected there; but their pretended predictions are esteemed only as so many falsehoods, whose imposition is thoroughly evinced, and whose absurdity is as universally laughed at. They are there made to know, that, as the revolution of the Platonic year is, as yet, very far from being complete, there is no kind
of

of necessity for knowing either the exact number of the stars, or their precise situation in the Heavens, with any other view than that of curiosity or improvement, or with respect to that admiration which ought to be paid to all the works of the creation. There are they taught, that the Heavens are replete with an infinite number of stars; which, from their extreme apparent smallness, not only are out of the sphere of their theoretical science, but even escape the observation of the most accurate and laborious astronomers. Such, for a long time, were those which form that broad and luminous band, that appears during the clear nights, in absence of the moon; and which we distinguished by the name of the Stalactery, or Milky-Way (d): that, besides, there are, from time to time, new ones discovered, whilst others disappear, and never more are seen. In short, when once they come to the infernal regions, they are convinced, that all the different aspects

of

of the planets, and all the influences, malign and favourable, which they attribute to them, as to the lives or fortunes of mankind (as if these enormous and inanimate masses could be susceptible of love or hatred) are there considered in the light they merit ; but as so many fables : and that the sacred writings, whenever they take notice of the stars, which are the work of God's immediate hand, assure us, with regard to them, as well as with respect to all the rest, that their Creator “ saw them, and they “ were very good ;” nor have they from the moment of their first creation, met with a change, or altered in their courses. In HELL these vain astrologers become convinced, of what, indeed, they must have known already, that their predictions are all of the same tenor with that they made in 1554 ; when, on pretence that all the planets would be in conjunction in the sign of PISCES (AQUARIUS might, perhaps, have better served their purpose) they

they took upon them to foretel an almost universal deluge. A deluge which the least appearance of has never yet been seen, or even the slightest symptom of it ever heard of. Here too they learn, that though amidst the myriads of predictions they attempt, it must inevitably happen that some of trifling consequence must come to pass; as in the aims taken by a thousand archers, though all unskilled, some one may hit the mark; yet notwithstanding this, they are no less, nor are they less esteemed, impostors; nor have they the least right to make exceptions to that general parallel, "As great a liar as an almanack-maker or a caster of nativitie."

NOTES.

(a) Nicolaus Copernicus, the founder of this system, was a very celebrated mathematician, philosopher, astronomer, and physician of the Xth century. He was born at Thorn in Prussia, where he began his studies with physick and philosophy,

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which

which he pursued with great success, as he did also afterwards those of astronomy and the other branches of the mathematics. In order to improve himself more fundamentally in these sciences, and to have an opportunity of consulting the ablest masters of those times, he took to travel; staid a considerable time at Bologna, and from thence went to Rome, where he professed the mathematics. He then returned to his own country, where his uncle by the mother's side, who was bishop of Varruia, gave him a prebendary. Then it was that he published his system of the world, which was from the very first adopted and followed with great eagerness by all the literati of that age, as it has hitherto been by all the greatest philosophers who have lived since. According to that system, which is certainly the most rational one of all those which have ever appeared in regard to the oeconomy and order of this vast universe, the sun, immoveable in his own place, and revolving only round his own axis (which he does in 27 days) is fixed in the centre, and the seven planets revolve round him, describing larger or lesser orbits in proportion to their distances from him; of which the earth completes its revolution in three hundred sixty-five days and six hours. Besides this motion, Copernicus has given it another round its own axis, which it performs in twenty-four hours, and which occasions the change of day and night. Lastly, he discovered a third motion in the earth, by which its axis ever continues in the same position. To this motion is owing the happy alteration of seasons, and

and the inequality of the days in different climates: This truly great man died a natural death, notwithstanding the decrees of the inquisition, whereby he was condemned, on the twenty-fourth of May, 1543, aged seventy years:

(b) This pretended science, which is nothing but a mere piece of quackery, was very much in vogue at the time our author wrote; but has now no partisans, excepting amongst old women, the vulgar, and the illiterate.

(c) The Platonic year, or grand period of the Platonists, is a revolution of thirty-six thousand years, in which those philosophers tell us the stars and planets will be found again in their first places, their first order, and their first disposition.

(d) It is called by the astronomers the Galaxy, from a Greek word which signifies the same. It is composed of an infinite number of stars which cannot be distinctly perceived, but by the assistance of the very best telescopes.

C H A P. V.

Of critics, and their employment in
HELL.

NOtwithstanding that the race of critics are, of all the inhabitants of HELL, the worst paid, and the worst accommodated in point of rank and situation, yet they are incessantly labouring, and that on subjects no less intricate and puzzling, than they are interesting. Some kind of judgment may be formed of them, by the samples I am going to give of their labours, and of those subjects which form the bulk of their most learned and most voluminous dissertations.

In some of them they discuss and examine, with all the sagacity, erudition, and prolixity they are capable of, into what number of books LIVY divided his history. In others, how many comedies ARISTOPHANES (a), MENANDER (b), ENNIUS (c),

(c), **TERENCE** (d), and **PLAUTUS** (e); or how many tragedies **SOPHOCLES**, **EURIPIDES**, **ESCHYLUS** (f), and **SENECA** (g), composed. In some of their works, their disquisitions turn on the discovery of which peculiar piece of the same author ought to bear away the prize from all the rest. In others their researches terminate in the enquiry, whether we ought to write **HARUSPICES** or **ARRUSPICES**, **VIRGIL** or **VERGIL**, **SHAKESPEARE** or **SHAKSPEAR**, **JOHNSTON** or **JONSON**.

There are also many other subjects, equally interesting as curious, which form the matter of many learned dissertations; such as the difference between a rogue and a villain; between a learned man and a man of letters; between the face and the visage; between a faulchion and a sabre; between an house and an habitation; between moon-light and moon-shine; between a lover and a madman; between a fool and an ass; between the ploughman and his team; be-

tween a lawyer and a thief; a poet and a beggar; an usurer and a slayer; a soldier and an highwayman; a fidler and a drunkard; a buck and a street-robber; between a miser and a pauper; a milliner, mantua-maker, or laundress and a strumpet; or lastly, between a brawling woman and the devil. Although, indeed, with respect to the last article, it has long ceased to be an argument, the point having been for some ages past given up to the former, the preference being very amply expressed in the following Latin distich; which, together with translations of it in every language, is perpetually repeated in the infernal regions.

Aspide quid pejus? Tigris. Quid tigride?
Dæmon.

Dæmone quid? Mulier: quid muliere?
Nihil.

Tell me what's worse than toad or snake?
A tyger, rushing through the brake.
What's worse than tyger? Why, the devil.
Than SATAN, what's a greater evil?

A woman. Well, but now, d'ye see,
 Name somewhat still more curst than she.
 Nay, prithee do not pose me so;
 For worse than that I do not know.

NOTES.

(a) A Grecian comic poet, who flourished at Athens about 436 ante Christum, and for many years after. He is said to have composed upwards of fifty comedies; of which no more than eleven have been handed down to us. The town, or even province, where he was born is intirely unknown. The Athenians set so high a value on his pieces, that by a public decree, they honoured him with a crown made of branches of the consecrated olive, which grew in their citadel, as an acknowledgement for the care he had taken to discover, and turn into ridicule, in his comedies, the faults of those who were at the head of their republic. To such degree did liberty reign in that state, as to pay the highest honours to those actions, which at this time would be apt to run their author into the danger of a gaol or pillory.

(b) Another Greek comic writer, and, after Aristophanes, the prince of comedy. He wrote one hundred and eight pieces; of which we have nothing remaining but the knowlege that Te-

rence borrowed the design of almost all his comedies from him. He died about 293 ante Christum.

(c) Quintus Ennius; he was born at Rudesium, a town in Calabria, about 239 A. C. and passed great part of his life in the island of Sardinia; from whence he went to Rome with Cato the censor, who had been his pupil. He there composed many dramatic pieces, both tragedy and comedy, and eighteen books of the Annals of the republic. We have nothing remaining of his works but fragments; in which, notwithstanding the rudeness, and sometimes even grossness of his stile, there appear many very striking marks of fire and genius.

(d) Publius Terentius Afer; a Latin comic poet. He was a native of Carthage, and originally a slave, although his genius and address procured him his freedom. He has left six comedies, which are the master-piece of the Roman writings, in that way; and appeared so very extraordinary to the critics of that age, that they could not help suspecting them to have been written by Scipio and Lælius, the two most eloquent personages at that time in the Roman commonwealth. He died in a journey to Greece, one hundred and fifty years before Christ.

(e) Marcus Aëtius Plautus; another comic Latin poet. He was born at Sarsina, a town of Umbria, and was in high reputation at Rome, where he composed the greatest part of his pieces; whereof we have no more than twenty left, although he wrote

wrote a much larger number. He died extremely regretted by the people of Rome, 184 A. C.

(f) A Greek poet; who was looked upon as the father, or at least the reformer of the Greek tragedy. He was of one of the most illustrious families of Attica, and had borne arms with great reputation at the battles of Marathon, Salamine, and Plataea. Being from his youth addicted to tragedy, he composed ninety-seven pieces; of which only seven remain, and even those imperfect. The representation of these pieces is said to have been so terrible, that on the first performance of his *Eumenides*, several children died with fear, and several women miscarried. Towards the decline of his life, he retired to the court of Hiero, king of Syracuse; being piqued that Sophocles, who was but just then started into notice, had been preferred before him by the Athenians. He was killed by an eagle's letting fall a tortoise (which that bird had, according to its custom, carried up into the air) upon his bald head, which it had mistaken for a stone fit for the purpose of breaking the shell, in order to get at its flesh.

(g) Commonly surnamed the Tragedian. This was a name either given to, or assumed by, the compiler of a collection of antient Latin tragedies, written by divers unknown authors; for it is very certain, that those pieces were neither the work of Seneca the philosopher, nor of the orator his father; and that we do not find any others of the name on record, throughout the whole Roman history.

CHAP. VI.

An academy for gaming in HELL.

A portrait of the gamesters, and
their punishment in HELL.

BUT what melancholy objects are those whom I behold in that obscure retreat, who seem to shrink from observation, as if afraid of a discovery, and dreading punishments for crimes they had committed? Come on, let us observe, let us examine them more nearly : good Heaven! how horrid! how dreadful is their look! Whence springs that rage that sparkles in their eyes? What cause has raised that horrible despair, which with a pallid dread sits painted on their cheeks? What dire resources furnish forth that sacrilegious torrent of oaths and execrations, of blasphemy and impiety, which they, like so many volcanoes, vomit forth? A die ill turned, a card ill played, a pique, a slam, a cheque-
mate

mate or codille, thrown unawares upon them, are the sole cause of all these dire effects. These are the important subjects, these the terrible events, which cause the fearful and the strange convulsions you see them now distracted by. Goods, fortunes, gold, and jewels, even cloaths and furniture, horses and carriages, all have they played away; all lost: nay life itself, in the excess of their despair, they have robbed themselves of: nor is there any thing of all that they possessed, they now can call their own, but that excess of rage which now transports them, for having thus resigned their all to this most hateful passion.

But tell me, once again, who are those furies whom I see around them, and who torment them with a kind of punishment, which, if not quite unknown, is at the least uncommon here on earth? O, now I am convinced; their habits tell me, that the great croud I see assembled round them are only their relations, their wives and children,

children, their heirs and heiresses, their tender little babes, their aged parents ; in short, whatever should be dear to them on earth, or claim a tender interest in their hearts : all these undone and ruined, enraged and desperate, almost as much as these unhappy wretches are themselves, behold them satiating the fiercest passions of rage and of despair, with teeth and claws, on those who have reduced them to it. Nor can the sufferers urge one single plea to save them from their fury ; since all their misery has been brought upon them by an insatiate thirst for play ; a thirst the most destructive, the most dreadful : a thirst which has excited them on earth to crimes and libertinism, and which, they must confess, their present station is but the just reward of. The sufferers by their fault, if by despair brought to the infernal regions, have at the least this one reflection left to comfort them ; a sad, indeed, and cruel satisfaction ; that they shall meet revenge for all

all their wrongs, in seeing those who drew them to their miseries suffering eternally the dreadfullest punishments. But from this dreadful object let us turn our eyes; although they cannot, with too close attention, contemplate those whose minds the horrid love of play has thus contaminated: and would to Heaven their number here on earth was much more limited. Let us, I say, remove our eyes from thence, and fix them on some object less obnoxious, less horrid, and less opposite to nature.



C H A P. VII.

Of the power which LUCIFER possesses in the infernal regions.

THE majesty and power of any prince, or (independent of its sovereign) the consequence of any state, undoubtedly consists principally in the having nothing to fear from any power, how formidable so ever

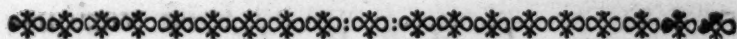
ever it may be. This superior, this glorious privilege, no one, surely, can deny to belong to HELL, who, for a single moment, reflects on the innumerable multitude of warriors it contains within its boundaries, on the prodigious armies it could set on foot, even in the slightest twinkling. Such armies as, indeed, have never yet been seen on earth, and which its whole extent, vast as it is, could never have contained

For a conviction of this truth, we need only consider all those which have ever been set on foot in our upper world, ever since the time that mankind first began to make war with each other; that is to say, almost from the beginning of the universe: we need only call to mind that which NINUS brought together in his war with the Bactrians, consisting of 1,700,000 foot and 200,000 horse; that also of his illustrious and worthy queen SEMIRAMIS, whose troops, when she waged war in India, amounted to 3,000,000 of infantry and 500,000 cavalry. Moreover, that
brought

brought against Greece by XERXES, which reached to seven millions. Besides these, let us name those of DARIUS and of ALEXANDER, of PHILIP and of PORUS; and that which the assembled Greeks brought against Troy, when they besieged and ravaged that great city. Those of PHARAOH, of the PHILISTINES, of NEBUCHADONAZOR, of SENNACHERIB, of HOLOFERNES, of ANTIOCHUS. Those of HAMILCAR, HANNIBAL, and AS-DRUBAL, of MITHRIDATES and JUGURTHA, of MARIUS and SCYLLA, of CÆSAR and of POMPEY, of CRASSUS, of OCTAVIUS, of LEPIDUS and ANTONY: of all those which were employed in the dismembering of the Roman empire; that wondrous monarchy, which had englutted all the rest; and whose power seemed to promise the enduring whilst the world should last. Of those which were assembled in the great Crusades; those holy expeditions which, underneath the sanction of religion, cost to so many millions of mankind their lives:

lives: of that of MAHOMET I. and II. and of TAMERLANE. In short, let us collect, if possible, in our memories, the innumerable hosts of soldiery which have been employed by sea and land, since there first rose up empires and republics, kingdoms and sovereigns: let us, from all these various troops united, whereof scarce one poor sentinel has escaped the infernal regions, compose, in our imaginations, one single army, and form from thence some kind of idea of the formidable power of lord LUCIFER: a power which never any sovereign on earth ere did, or ever will come near. With forces thus dreadful, and which he could double and treble, or even multiply an hundred fold, should he, on any case of need, oblige all his subjects to take arms, we shall find no difficulty in the conceiving, that this potentate must be, at every hour, at every moment, more than in a condition to defend himself against whoever should attempt the rashness, or rather folly of attacking

tacking him. Nay, had not age and experience rendered him wiser than he was formerly, what might he not presume himself in a condition to undertake, whilst master of such an inconceivable force.



C H A P. VIII.

Of the several virtues that reign in
HELL,

LET us now hasten towards a conclusion: for however curious, however interesting our subject may be in itself, I cannot help being under apprehensions of tiring my readers by so great a multitude of objects, of reflections, and of considerations. Let us then, I say, conclude with a detail which will be no less striking, no less useful than all the rest of these which I have already entered into; viz. that of the several virtues, which reside not only

in theory, but in practice, in the infernal regions ; infinitely superior to those which we see now-a-days, though in so small a number, in the world.



C H A P. IX.

Of Justice.

THE first of these virtues is justice, which, meeting no longer with any refuge here on earth, and being wholly needless in the celestial habitations, where every one is naturally just, has now retired into HELL ; where she exerts her supreme authority, with a degree of impartiality and candour, most worthy of herself ; and which she could not do in this world. In short, although we have here above, in great number, nay, perhaps too many, laws to prevent the full execution of that virtue ; yet notwithstanding, there are few things rarer to be found amongst us, than judges

judges who inforce them with exactness upon others, or even themselves obey them to the rigour. Even the most enormous crimes, buried in obscurity, are frequently committed unnoticed by the eye of justice, and far from her tribunal; or if perchance she should suspect, or even take cognizance of them, how frequently do offenders, by dint of hardiness and bold denial, escape the punishment they merit for them? Others, by the irresistible aid of gold and of corruption, procure impunity, and sometimes even pardon. Nay, further still, we sometimes find amongst them, that the guilty shall escape, and the innocent pay their blood as an atonement for the crimes of others.

In HELL you never meet with this, nor any thing the least resembling it. Every thing there is done according to the laws of the most strict and rigid justice, and chastisement there treads upon the heels of guilt. These are such judges as cannot be imposed on; judges who cannot be corrupted,

either by gold or silver, much less gained over by solicitations. BEELZEBUB, BELIAL, and ASHTAROTH, are personages whom no bribe can corrupt, no wiles deceive, and no intreaties move. With them the subtle MASKWELLS and TARTUFFES, who have so well imposed upon the world by false exteriors, stand full exposed to view, and can expect no favour; judicious too as incorruptible, not all the false excuses they produce avail them any thing, except it is sometimes to cause the chastisement they merit to be redoubled on them. Before these righteous judges, birth, genius, dignity, rank, riches, beauty, fortune, are all as nothing, nor can bestow the smallest privilege. The same crimes ever undergo an equal punishment, whoever has committed them. The mighty monarch SAUL is no less harshly treated for his attack on his own life, and opening with his sword his path to HELL himself, than is his armour-bearer, who

who followed his example in the guilty deed.

Nay more, we may perceive by our sacred oracles, that the great are there still more severely punished than other men; and this for many very solid reasons: the first is, because in the high stations they maintained on earth, they owed a good example to the lesser people, to whom they, on the contrary, set forth a bad one: secondly, because possessed of greater talents, and being more enlightened, they had the less excuse for acting ill: in the third place, because, by being richer, they had more power to controul, and more abilities to aid the wretched. In short, because they have converted to the use of evil the means which God had given them for the purposes of good.

Nay, so constant, so natural is this truth, that even the very Pagans have acknowledged it, and, as we may say, preached it on their house-tops. Every one, says SE-

NECA, in one of his tragedies (a), expiates in HELL his own peculiar crimes ; nor can retort the guilt on any other. " I have
 " seen" (does he make one of his heroes say, whom he supposes just returned from the infernal regions) " I have seen princes
 " and commanders atoning, in most dreadful dungeons, the crimes they had committed ; and tyrants bleeding ignominiously beneath the lash of those their subjects whom, in their lives, they had oppressed unjustly."

NOTE.

- (a) Quod quisque fecit, patitur ; autorum scelus
 Reperit, suoque premitur exemplo nocens.
 Vidi cruentos carcere includi Duces,
 Et impotentis terga, plebeiâ manû,
 Scindi Tiranni.

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C H A P. XI.

A diverting story upon this head.

THAT you may not imagine I exaggerate the matter, I shall beg leave to tell you a pleasant story, that I remember to have read in an excellent author (though, in truth, I have forgot his name; but it was a good author; for if I can help it I never read any other) this writer, who is a person of great judgment, and not in the least given to credulity, relates, that a certain man who had a wife that made this world his purgatory (though, in the main, a very well behaved, decent kind of gentlewoman) happening to die some little time after her, went immediately to paradise, as soon as the breath was out of his body, as a reward for his patience in this world; being come to the gate, he knocks, the good man St. Peter, opens the door, and desires him very civilly to walk in, and
take

take what seat in Heaven he pleased. The husband stops a moment, as it were, to recollect himself; and then asks St. Peter, Whether or not he thought his wife was there? The good saint answered in the affirmative: upon which, the honest man, without staying for any thing further, takes to his heels, and makes for the road to HELL, as fast as his legs would carry him; rather chusing to renounce Heaven, than be in the same place with his dear rib, whom he was well assured would, out of the abundance of her virtue, make Heaven as great a Hell to him, as she had done this earth. Now, if even good women, those whom we generally take for such, are capable of make a desert of Heaven, what think you must the wicked ones be in Hell?

C H A P. X.

Containing some pieces of excellent
advice to honest men.

FROM the particulars I have above related, therefore, I would by no means advise any honest man, who is obliged to have recourse to justice, in order to protect him from the oppression of the wicked, to apply himself for his redress to any of our tribunals here on earth, nor even to our kings or princes; since these last, suffering themselves, almost all, to be controuled either by their wives or mistresses, their ministers, their favourites, or their confessors, see only with the eyes of others; being blinded themselves to justice, and who make it a point on all occasions to deceive them. The best advice that I can give them, is to come straight to HELL, where madam JUSTICE reigns, as in her true and only habitation. If they should even here above

have lost their law-suits, and consequently their goods, their fortunes, and sometimes even lives, as we but too often see, to the disgrace of human nature; I still advise them to appeal to this universal parliament, before whom all the world must one day make an appearance: a court wherein they may be thoroughly assured they will be heard; and justice done them, even on justice self.

To this salutary piece of advice, I shall add another, which is no less essential and useful to those who undertake this voyage. This is, that they will be very careful upon their arrival, how they go near the quarters of the bad women, whose usual employment it is to torment all honest and sober people; and they shew more rage and cruelty in the execution of this, than even the infernal furies themselves do towards the most atrocious criminals that are delivered over to them.

CHAP.

C H A P. XII.

Piety and repentance have their residence in HELL.

BUT justice is not the only virtue that is practised rigorously in the infernal empire: piety shines forth there in the most distinguished manner. It would seem, that the less of this virtue the damned possessed in their live-times, the more they have after their deaths. In fact, the generality of them had little or no respect for God in this world; they knew not what it was to bow the knee in prayer and adoration to him; but different countries different manners. In HELL they are as pious as they were impious on Earth, and adore him in fear and trembling, as a certain apostle truly observes; and instead of the blasphemies that were wont to proceed out of their sacrilegious and impious lips, they now acknowledge the infinite divine perfections, which they

they praise without ceasing: though their prayers are lost, and void of effect (for in this place there is no room for hopes of mercy or forgiveness) they still continue them, and that in the most fervent manner, as we are told by the Scriptures, in the story of the wicked rich man. While on earth they never would bear to hear talk of repentance, much less would they put it in practice; they lived in a continual succession of crimes, and would never be brought to renounce the fatal habit, for the most pathetic or pressing remonstrances that could be made them; but in HELL, they become sincere penitents, and detesting, in all the bitterness of heart, the heinousness of their crimes, they express the most lively grief and despair for the commission of them, by sighs, groans, and tears.

C H A P. XIII.

The edifying discourses of the damned.

MOREOVER the love of piety and repentance even of the most rigorous kind, is so prevalent in HELL, that it is affirmed, that LUCIFER himself said on a time, to one of his most intimate confidants, and even bound it by an oath, that if a pillar was to be erected from the lowest pit of his kingdom to reach up to Heaven, and that this pillar was to be thick set on all sides with the points of nails, knives, saws, razors, and the sharpest weapons, and he was afterwards to be cloathed with an human body, and thus to be drawn upwards and downwards the whole length of the pillar, till the day of judgment, he would gladly submit to this dreadful and shocking punishment, provided he might at the end of the time, be restored to that state of glory and perfection in which he was heretofore, and from whence he is now for ever fallen.

C H A P.

C H A P. XIV.

The admirable purity of manners in
HELL.

ANOTHER effect produced in HELL, by the piety which those who inhabit it make profession of, is a reformation of their manners, which are exemplarily pure, and the consequence of all the vices and crimes to which they gave themselves up while on Earth. In HELL, there is no such thing as theft, plunder, injustice, or murder; no drunkards are seen there, no deflowerers of virgins and matrons, consequently no cuckolds *. This, doubtless gave occasion to LUCIAN to say, that in order to obtain the honour of being admitted there, it is necessary previously to re-

* Nullis casta domus polluitur stupris:
Mos & lex maculosum edomuit nefas.

nounce all the vices, faults, and evil habits of this life. In short; in HELL every thing is orderly, regular, and carried on according to the rules of honour and equity, which is not very frequently the case upon Earth. O, blessed habitation! truly may you be said to have restored the golden age with you that has been so long regretted here below.

C H A P. XV.

The edifying humility of the damned.

A Third virtue that prevails in HELL is humility; and it is an amazing thing to see the rapid progress that it makes in this country. As much as pride, vain-glory, ambition and luxury, make men unsupportable and hateful to their fellow creatures, so much does their humility, in this their latter mansion,

mansion, render them praise-worthy and amiable. I shall bring no other proof of this than the example of DIVES ; while he was on Earth, he even disdained to cast a look on the poor and wretched LAZARUS, who lay at his gate ; but scarce had he set his foot in HELL, when he began to beg of ABRAHAM to send him this very person, he had so despised, to be his cup-bearer. It is the same with the rest of the damned : on Earth, they did not deign to offer up so much as one prayer to God ; but no sooner have they taken this journey, and got to the end of it, than they make use of the most earnest supplications to the very rocks and mountains, though deaf and incapable of hearing them ; they beg them by whatever is most dear, not to lend them their assistance to get out of this their new dwelling, but to favour them at least so far as to fall upon and overwhelm them.

What

What dreadful ambition prevails among the inhabitants of the Earth! Never content with their present condition, riches, dignity, or fortune, these proud and restless mortals are every moment endeavouring to raise themselves above what they are. This madness, which may be called the human phrenzy, is in some things carried to a degree of childish folly. How many disputes, animosities, and quarrels arise between the greatest men of the church and state, and private persons, for the fancied honours of rank and precedence? What sums of money idly spent? What time lost? What paper uselessly blotted? What expensive journeys undertaken? How many weary days of travel, and nights of watching, to support and maintain these follies of pride? But how often is even the public service broke in upon by it, and business, commerce, and the people themselves, made to suffer; witness those diets, congresses, councils, and the other numberless assemblies, which they

strive to make respectable in the eyes of the people, and where, in fact, the greatest part of the time is spent in disputing with each other upon these ridiculous and childish points. In short, this phrenzy is sometimes carried so far, that it even costs those who are seized with it, their lives. There was a proof of this happened some years ago at Prague between two ministers; the one belonging to the court of Spain, and the other belonging to some Italian prince; these two quarrelled about some subject of this kind, and that even in the church, and at the very foot of the altar; the dispute was not to be accommodated by all the endeavours that could be used; nor did it end till the Italian was killed by the Spaniard, who had challenged him to single combat.

NOW in HELL, they know not what it is to butcher one another in this manner, nor even to interchange a word about such trifles; exempt from vanity and ambition, every one is contented with his own lot, and
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the place assigned him by divine justice; and takes possession of it quietly, without murmuring, or uttering a protest, revocation, memorial, or petition, in arrest of judgment, to the decree of the infernal court.



C H A P. XVI.

The wonderful moderation and frugality which prevails there.

A Fourth virtue which is greatly praised in HELL, where indeed they acquire it, is moderation and frugality. See DIVES while he was on earth, must have his table loaded with all the scarcest and richest productions of nature, and even those would but barely suffice his immoderate desires; he must likewise have the most expert cook that was to be found in the whole country; the most beautiful boys to serve him at table; choice spirits, and jovial companions, to

amuse him; and those of the most distinguished rank for his companions; but the first meal he made in HELL, wrought a total change in him. Temperance, moderation, and frugality became incessantly his favourite virtues; he no longer required these delicacies that he had above; plain water suffices, and of that, not in goblets filled to the brim, as the richest wines were while on Earth, but a single drop only; and that drop to be served him by a beggar, a miserable object covered with sores and vermin; this he implores as a favour, but it is refused to his most earnest supplications. What gratitude, what thanks are not due from the damned to LUCIFER, who, in so short a time, thus compleatly forms his subjects to the practice of virtues that are not to be met with in the world?

CHAP.

C H A P. XVII.

And extraordinary charity.

AS to charity, and the love of our neighbours, it would be labour lost to search throughout the universe for a place where these two virtues shine forth so conspicuous and strong as in HELL. What can be found on earth worthy to be set in competition with them? On the contrary, What horrid crimes reign upon Earth, where the love of our neighbour seems to be a virtue wholly unknown? Do we not see mothers void of pity, destroying the lives of the sweet innocents they have given birth to; unnatural fathers bathing their impious hands in the blood of their own children; children turning parricides, and striking the dagger into the breast of those who gave them being; husbands and wives plotting the destruction of each other. Is the voice of na-

ture or blood heard amongst these wretches ? much less do they practise the love they owe their neighbour : alas ! they never once think of it : on the contrary, they every day become irreconcilable and implacable enemies to each other, for the smallest trifle, or the least dispute that may happen to arise.

In HELL these monsters of nature are absolutely unknown ; there charity reigns throughout, and though the damned are sensible, that all the good they can do, will be of no effect, yet they seem, from that very persuasion, to be the more animated to do good to their neighbours : nor do they confine their charity to HELL alone ; they extend it even to those on Earth, to their relations, friends, and acquaintance, whose salvation they have so much at heart, that they offer themselves to return to Earth again, if they might be permitted, in order to assist them in working it out. We see this again in the rich man we have so often mentioned

mentioned (who in this point, as in many others, may serve as a model,) so long as he lived on earth, he was as indifferent about the salvation of his brethren as of his own, and thought of nothing but sharing pleasures and diversions with them, and making the most of the riches he possessed, and which he was to leave them after his death; as being persuaded they would make the same use of them as he had done before. But no sooner had he fetched the last gasp, and entered the confines of the infernal mansions, that brotherly love and charity, for the first time, took possession of his breast; and interesting himself warmly in their conversion, he requests in the most pressing manner, that he might be allowed to return once more to the world, to warn them to lead a better life, and to labour fervently in the great work of their salvation. In a word, so great is charity in HELL, that they have purposely appointed a preacher, who does nothing day

and night, but preach morality to the damned, that, though they never either used or practised it whilst on Earth, they may at least do it after their deaths (a).

NOTE.

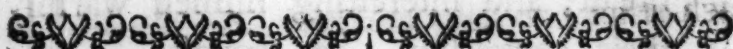
(a) The author here alludes to the following passage in the sixth book of Virgil's *Æneid*,

*Phlegiasque miserrimus omnes
Admonet & magna testatur voce per umbras :
Discite justitiam moniti, & non temnere Divos !*

There Phlegyas feels unutterable woe ;
And roars incessant thro' the shades below.

“ Be just, ye mortals ! by these torments aw'd,
“ These dreadful torments, not to scorn a God.”

PITT.



C H A P. XVIII.

The admirable union and concord
maintained in HELL.

LASTLY, there is one supreme virtue,
which puts the completing stroke to
all the rest, and renders a residence in HELL
greatly

greatly preferable to one in this world, and that is the peace and concord which reign so perfectly throughout its realms. How strange! how striking is the difference! On Earth we see, we hear perpetually talked, of dissensions and seditions, discord and trouble, rebellions, wars, and revolutions. Man, in stead of living with his fellows, as if they were his brethren, in harmony and union, acts by them like the wolf amongst the lambs, exerting every act of cruelty and fierceness. In HELL nothing like this is ever known to happen; the damned are never seen to rise in opposition to each other, to fight and rave, or cut each other's throats, like men, for trivial causes: all, on the contrary, seem but to have one same and only will; and all concur, each on his separate part, to the promoting whatsoever may support that happy union which subsists among them.

Indeed without this perfectly good understanding, this admirable harmony, this
precious

precious peace and concord, the empire of LUCIFER could never have maintained itself as it has done during so many ages, in the brilliant state it now enjoys, and which it shall eternally subsist in: for thou well knowest, gentle reader, nay, it was the Saviour of the world who told us so himself, that “ if a kingdom be divided against itself it cannot stand :” for which reason, had there ever reigned the least division or dissension in HELL, it must many ages before this have been intirely annihilated. Nay, further still, so natural to the very constitution of the place is this spirit of peace and concord, that even those great and famous personages, who, while they lived, set the whole world in a combustion, are there no sooner entered, than they immediately begin to breathe an air of perfect union and tranquillity. There you see HANNIBAL and SCIPIO, ROMANS and CARTHAGINIANS, CÆSAR and POMPEY, MARIUS and SYLLA, ANTONY and AUGUSTUS,

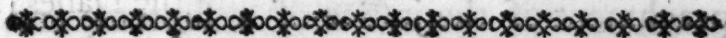
TUS, CICERO and CATALINE, living together in a close connection, and in the strictest friendship in the world; which they could never do whilst here above stairs.

TITUS LIVY has observed to us, and that with the highest degree of admiration, in one part of his Roman history, that HANNIBAL's good fortune was equal to his courage and conduct, in that, although his army was so extremely numerous, and consisted of troops of all nations, whose humours, characters, and geniuses were intirely different, he was nevertheless able to manage them all with so much dexterity and prudence, that there never had been heard of so much as the smallest dispute, disturbance, or emotion in his camp. How much more admirable still then must appear the skill of LUCIFER, as well as his discretion, who, having assembled in his mighty empire all the nations of the earth, even nations which have at all times been in perpetual enmity and warfare, is nevertheless so great a master of
of

of the art of ruling, that since they have insisted as his subjects, they have not ever fought against each other; the Romans with the Africans or Germans; the Greeks against the Persians; or Christians with the Saracens; much less with one another; which is even to this day so commonly the case here in our upper world. In his dominions, the Turks rise not in arms against the Hungarians; the Tartars against the Poles, Chinese, or Muscovites; the English against the French; the Dutch against the Spaniards; or Swedes against the Danes. So far the contrary, that all these nations, the moment that they set their feet within the infernal regions, there lose immediately the hatred they conceived against each other whilst on Earth; they swear a constant and eternal friendship; and all concur, with a degree of emulation, in every thing that can promote, support, or strengthen it, or add a stronger rivet to its links. Incomparable happiness! bliss inexpressible! a bliss and

and happiness which scarcely ever was enjoyed on Earth, and which even Heaven has not always possessed ; since our sacred writings teach us, that the rebellion of the angels excited mighty troubles heretofore within that kingdom, and was the cause of a most terrible and cruel war. A revolution which never has been known in HELL, nor ever shall happen whilst that empire lasts, that is to say, for ages of ages, nay even to eternity, when time shall be no more.

END of the THIRD and LAST PART.



The CONCLUSION.

AND now, gentle reader, will you another time believe me on my word ? Have I not kept up to the promise which I made you when I set out upon this work ? I then assured you I would draw a faithful picture of mankind, such as it has been from the origin of time even to this very hour.—

Have

Have I not well acquitted myself of that assurance? Crimes, follies, faults, extravagances, debaucheries, vices, disorders, meannesses, and foibles of every kind and of every degree—Such have I caused to pass before your eyes as in a fair review: such are the features, general and particular, which characterise the lovely body of which we have the honour to constitute the members: and will you not allow me, after considering well this portrait, this strong resemblance you have been looking at, that it most truly merits HELL, and that it might appear an impeachment of the justice of a supreme and sovereignly perfect being, should he deny to it, in another world, that recompence which it so amply has deserved on Earth, by such a train of great and noble actions?

You have here seen some of every kind which history, prophane or sacred, poetical or mythological, antient or modern, have furnished to our author, who might with great ease have assembled thousands of others.

Amidst

Amidst this almost innumerable group of figures and of actions, it is impossible, unless you are intirely blinded with self-love, but that you must have discovered some of your own actions, some of your follies, and perhaps some of your own vices.—Nay it was even the intention of the author to give you, as well as every other of his readers, a place in this great, this universal picture ; in which, however, it is in the power of every one himself alone to know and to find out his own resemblance. And so far has any kind of malignity from having part in this general censure, that it is on the contrary only the pure effect of an ingenuous charity, which undertook to paint the likeness you have seen of HELL, but with a view to turn you for ever from those crimes and vices which must inevitably plunge you into it, as you perceive they have already done by myriads before you.

This then, beloved reader, must be the serious and solid consequence which naturally follows,

follows, and which you ought to draw from what you have been reading: this is the essential point, the end to which the author meant to lead you; this too was what I had myself in view when I first undertook to give you a translation of it. Heaven grant that our designs have both succeeded, and that after having led you in idea to HELL, we, none of us, may ever have the dreadful misfortune to find ourselves in reality in that horrible habitation. It is my most ardent, my sincerest wish; may it be granted me! and if my little labour may in any means contribute to it, I shall not in the least regret the pains I have taken in it. In which pleasing hope I now take my leave of you, concluding with the words which I began with,

VALETE, LEGITE, ET PROFICITE.

F I N I S.

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